Antiquity REVIV'D:

OR THE

GOVERNMENT

OF A

Certain Island

Antiently call'd

ASTREADA,

In Reference to

Religion, Policy, and **War, Peace.**

Some hundreds of Years

Before the Coming of *Christ.*

Veritas, si oppugnata, magis Elucescat.

LONDON,

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Antiquity Revived, &c.

WHen *Alexander*, ſurnamed *the Great*, had ſubjugated to his Will and Power the moſt flouriſhing Dominions of *Greece*, together with the famous City of *Athens*, that had the higheſt Repute for Literature, and Civil Government, being forc'd to ſubmit to that mighty Conqueror: When not a few of Her Citizens deſpairing of their former Freedom, and thoſe Encouragements to Erudition and polite Science, which She had with ſo much Renown formerly enjoy'd, left her Dominion. Amongſt which a Senator, a Philoſopher, and a perſon of Sacerdotal Function, took ſhipping, with intent to land in *Perſia* where *Darius* then Reign'd, and was afterwards overcome by the abovemention'd *Alexander*.

But the Winds not favouring their Voyage, they were forc'd by a Storm on a certain Iſland that had been anciently call'd *Aſtreada*: which denomination, as ſome affim, was deriv'd from the Goddeſs *Aſtrea*, celebrated by Poets as the Tutelar Deity of Piety and Juſtice; which Deity, as they relate, had anciently a Being on Earth, till the depravation

of Mankind both in respect of Divine Worship, and their Integrity to Laws and Civil Government, caus'd this Goddess, as affronted by all sorts of Impieties, to abdicate her Person from the Beings of Men; whether for the Reason that the Precepts of this Celestial Guide had been longer retain'd in this Island, than in any other Region, might give occasion to its Inhabitants to call it *Astreada*, I will not positively affirm: But this I dare aver, That never any Country deserv'd more Esteem for preserving the Soundness of Her primitive Faith and Manners.

The Three Persons before express'd, being the Chief of those that the tempestuous Rage of the Ocean had cast on this Island, our Discourse shall be here limited to them, and a few such of the Inhabitants of *Astreada* as courteously gave them Reception.

This Island was of large Extent, if not great and powerful, both in the Number, Grandeur, and Valor of Inhabitants, and Opulency of Soil, and Conveniency of Scituation, preferable in most Respects, if compar'd with other Neighbouring Dominions; and had not visibly deviated, in any known Age, from requisite Greatness or Virtue.

As soon as these *Athenians* landed, the next Inhabitants to the Shore, receiv'd them very courteously, and took care for their Accommodation in all things as was requisite to their

their Diſtreſs: And diſcerning that of theſe ſhipwrack'd Perſons, Three of them, by their Habits, had an important diſtinction from the reſt, they gave notice of their Quality and Function to one of the chiefeſt of their *Fidefendons*, whoſe Office was to examine Strangers, and take care that no Religion differing from theirs ſhould be diffus'd within the Iſland of *Aſtreada*. This *Fidefendon* being accompanied with one of their Civil Superiors, who from the Duties of his Place was call'd a *Juſſinedos*, or principal Magiſtrates of that Principality; which was ſo happy, as neither the Imputation of Tyranny in their Monarchs, or deteſtable Sedition and Rebellion of their People, had any ſanguine Records amongſt them.

As ſoon as they had kindly ſaluted the *Athenian* Strangers, and given them ſuch Entertainment as was ſuitable to their Condition, the *Fidefendon* took occaſion to let them know, That as they pitied their Sufferance in their paſt Voyage, ſo he could not but diſſuade, for the benefit of their Souls, their manner of Worſhip, if diſſenting from his in worſhiping of the Divine Powers. And ſince he perceiv'd that one of them was habited in the Veſtments of a Prieſt and Sacrificer, according to the Cuſtom of their Nation, he was willing to take cognizance of his Perſuaſion, and endeavor, if he found it erroneous, to inform him better.

The *Athenian* Prieſt gravely return'd his thanks to the *Fidefendon* for his offer'd Favor; but told him withal, That their Religion conſiſting, for the moſt part, of Ceremonies and Sacrificial Duties to the Gods, which long continu'd Uſage had been traditionally convey'd, and of which they had no greater Proof than Writings and Records, the Wiſdom and Diſcipline of their Country had thought fit to allow, it would not be thought convenient for him to venture their Perſuaſion ſo receiv'd, and which he could not otherwiſe demonſtrate, on the force of Argument. Adding beſides, That he was obliged by his Function and Intereſt cautiouſly to diſcuſs, at leaſt not to allow of any Motives or Arguments, if prejudicial to the Tenents he was to profeſs.

The Philoſopher that was of the ſame Nation, was inwardly aſham'd, as he obſerv'd the Evaſion made by the Prieſt, telling the *Fidefendon*, That if he would oblige them ſo far as to undertake to inform them better than they hitherto underſtood, on the Divine Account, he aſſur'd that it ſhould be gratefully receiv'd by him, notwithſtanding the preſent averſion of his Countryman the *Athenian* Prieſt, which he hoped did not proceed from obdurancy of Mind, in caſe his Reaſons were appoſitely prevalent.

The *Juſſinedos* likewiſe readily declar'd,

That

That after the *Fidefendon* had deliver'd what was fit to be underſtood in reference to the Religion of *Aſtreada*, that he would acquaint them with ſuch Laws and Politiques of State as had been the long approv'd Support of their Monarchical Dominion.

The *Athenian* Senator, that had not yet ſpoke, acknowledg'd the Obligation great, being no leſs deſirous than the Philoſopher, to hear the Maxims of that Iſland's Government explain'd, unto which other Countries were eſtrang'd both as to their Conſtitution and Practice.

The *Fidefendon*, by the Prerogative of his Office being firſt to ſpeak, in reſpect that the Concern of Religion ought to have the precedent Diſcuſſion, he began to deliver himſelf after this manner:

He told them, That he was very inclinable to treat favourably their Perſuaſion, both as they were Strangers, and becauſe the Civility of their Iſland, and Complaiſance of their Morals, oblig'd them not to reflect with bitterneſs on the Perſuaſions of others that had been introduc'd by Cuſtom, and as it were ſuck'd into their Underſtandings with the Milk of their Mothers: hoping that of themſelves they would diſcern their Errors, if perſpicuouſly unvail'd to their Judgments, by which they would ſoon apprehend what ſort of Men ought to be charg'd with ſuch Enormities and

Abſurdities in Belief, as were too frequent with Mankind.

After which, the *Fidefendon*, with a ſteady Countenance, deliver'd himſelf in this manner :

Know, ſaid he, that the Worſhip we acknowledge, and to the obſervance of which we devoutly erect the eyes of our Souls, eſſentially conſiſts on theſe following Particulars.

I. That as the World had a manifeſt Continuation from Providence, ſo likewiſe was it founded on its Power, though not to be otherwiſe ſearch'd or explain'd : And conſequently that all definitions of the Deity, that it was totally ſpiritual ; or as ſome held who had celebrated Demy-gods, after the manner of others, who attributed half Divinity to ſome Inſtructers of Worſhip, as well as to their reputed Heroiques, were no leſs ridiculous, than abſurd. It being impoſſible that Religion ſhould be ſo near ally'd to Mortality, or be oblig'd to a Founder of human Denomination. And if the World was govern'd by a viſible and conſtant Providence, there was no Reaſon to doubt that Religion was deducible from thence, and no leſs manifeſt and perpetually extant to Senſe, as palpably as we behold the Sky and Stars above our Heads. Wherefore that this ſupreme Tenent ought to be allow'd and reverenc'd as the moſt clear

foundation of Belief, concluding that it had been as generally conceded, had not the Inventions and Frauds of Men oppos'd ſo clear and known a Truth. Adding, That he deſir'd to hear what could be oppos'd to this Notion, before he proceeded to other Principles of their Worſhip.

The *Athenian* Philoſopher, judg'd that the Method propos'd was highly rational, and of divine and natural Simplicity: And turning to the *Athenian* Prieſt told him, That it was incumbent on him to juſtifie the reaſonable Integrity of the Worſhip he profeſs'd, if in the compaſs of his underſtanding, leſt his Devotion were held unrighteouſly apply'd to Heaven, and Altars polluted by the cruel Sacrifices of Creatures, whereby the Divine Power might be rather incens'd, than propitiouſly implor'd to the advantage of Humane Frailty.

The *Grecian* Prieſt, was not a little concern'd that he ſhould be thus woo'd to a Diſputation of this Nature, which he was very prone to avoid: But judging that it was for the Credit and Intereſt of his Perſuaſion and Function, to act polemically in their Defence, he reply'd to this purpoſe:

That he would not undertake to prove any other Evidence of the Belief he profeſs'd, than what redounded from Uſage and allow'd Reception, as it had been written, or traditio-

nally convey'd by ſuch that were not manifeſtly liable to the Imputation of Fraud in what they deliver'd; who, as they were Founders of Worſhip, were likewiſe eſteem'd inſpir'd, if not oraculouſly inſtructed from above. That Men from Men, in reſpect of outward Rules and Certainty, had been propenſe to acquieſce in ſuch Notions, though not otherwiſe demonſtrative. Neither did he deny that general Providence, as the *Fidefendon* alledg'd, was more apparent and viſible than any particular Tenent of Religion, however it came to paſs that Maxims of Worſhip were ſo extremely various in divers Nations, though within the compaſs of one entire World, and Divine Conduct. That it were to be wiſh'd that every Article of Faith had been as diſcernable as the Orb of Light, nay, written with a Sun-beam on every Object we behold: But this general Conviction being not to be perceiv'd, Men ought to follow ſuch Doctrines as have gain'd moſt Credit on their Underſtandings.

The *Fidefendon* told him, That he commended him for wiſhing that the Eſſentials of Divine Worſhip had greater Evidence than human Relations or Tenents preſcrib'd by the Pen of Man, by reaſon that it was not apparent how far they ought to be credibly allow'd, or accompany'd with any ſenſible Demonſtration that Invention or Deceit did

not

not manage the Contrivance : For though a Book may with ſufficient aſſurance deliver a Mathematical Certainty with a *quod erat demonſtrandum* : It is much otherwiſe as to any Fundamental of Faith as it ſhould reſpect Heaven, which teacheth the Soul viſibly to apprehend the Illuminations without Book from above; to which undeniable Conviction all the Faculties of the Mind, and what can be attributed to every Senſe that operates in Mankind, fully aſſent.

Suppoſe, he added, that I ſhould inſpect ſuch Writings of yours as are no leſs eſteem'd by you than ſacred Records, and ſhould find there ſuch Acts of your deified *Jupiter*, as you grant Miraculous : Were it therefore as clear, in the judgment of any indifferent Underſtanding, that your Deity either did ſuch Wonders,or delegated by Inſpiration any Perſons to convey them to others; when you neither produce or relie on any viſible Fact, or univerſal Manifeſtation of his Omnipotent Power, together with the Reverence incumbent, from thence, on the Soul of Man. Our Intellects are ſenſibly aſſur'd, That we ought to pay Adoration on our Knees to what we ſee not, from what we ocularly behold in the admirable Frame and Structure of the Univerſe, in whoſe Circumference ſhould not the fixed Stars ſtand at one conſtant diſtance one from another, and the diurnal motion of the

Orbs

Orbs above perpetually keep the ſame time, no Individual would, in probability, laſt a moment: But we reflect on you *Grecians*, no leſs than on other Nations of the Earth, that by invented Denominations and Beliefs, preſumptuouſly impoſe on Heaven what is not to be diſcern'd from thence by any actual Object or Propriety.

And could any thing be more perfectly or neceſſarily perceiv'd, than what obviouſly reſults from the Conduct of the Univerſe above and below: It were impious to concede, that it would not be effectually conveyed and ſeen by our Eyes no leſs undoubtedly than requiſite to terminate and convict our Underſtandings, which to deny were very abſurd, and conſequently would force on Providence a defect.

Some there are who confidently affirm, That the Conduct of the Univerſe doth dependantly ſubſiſt, and guided in all its Operations and Effects, by a ſpiritual Being; but how a ſpiritual Eſſence can actuate on things of a corporeal Nature, that are limited and qualified accordingly, is not intelligible, we may imagine, to the higheſt degree of Purity, that one Subſtance may be more refin'd and dignifi'd than another, as we behold from the Figure and Beams of the Sun, and other of the Celeſtial Bodies; yet not be able from thence to define a Spirit, or to attribute to a

Divine

Divine ſpiritual Eſſence the contiguous order and diſpoſal of Subſtances terminated by material parts and effects of Senſe, as are our human Bodies, and whatſoever has Vegetation or Life; to affirm otherwiſe, is not eaſily diſcharg'd from Contradiction.

In like manner it ſeems no leſs naturally repugnant to Reaſon, in ſuch as do maintain that ſpiritual Worſhip is due from the human Soul; which as it has its Being, and actuates in the Body of Man, can have no proper *Idea* of any ſpiritual Exiſtence. Let any one that would be thought to believe otherwiſe, proſtrate himſelf as devoutly as he can, and he will find, in oppoſition to this Maxim, That his Contemplation will furniſh him with ſomething or other that reſembles Body and Parts, and moſt likely ſuch as are of human Similitude, ſuitable to the Deities that for the moſt part are worſhipt, for which the Fictions of the Prieſthood ought to be accountable. This Example, in ſtead of other Argument, I hold fully ſufficient to convince Oppoſers, that the Notion of ſpiritual Worſhip is neither reaſonable, or naturally allowable: In ſtead of which I will clearly propoſe, when I touch that Particular, ſuch a ſenſible and proper Worſhip, though annexed to no denomination of Deity, in any kind, as ſhall manifeſt the Religion we *Aſtreadans* profeſs, to be more rational than what can be urg'd to the contrary by any oppoſite Perſuaſion.

The

The *Grecian* Senator, very gravely obſerv'd the preceding Diſcourſe; and though he was inclin'd to eſteem the Laws and Uſage of his Country both on the Divine and Civil Account, he readily acknowledg'd that neither of thoſe were valuable, if not of ſound and unbiaſs'd Conſtruction; wherefore he was very deſirous to attend the Period of this conſiderable Debate.

When the Philoſopher, his Aſſociate, who had been poſitively educated in the *Athenian* School, acknowledg'd by the World for the moſt exquiſit Seminary of Letters, where he had gradually arriv'd to the height of Philoſophical Science, was ſomewhat earneſter than the Senator, to underſtand if reverential Worſhip could be apparently deducible from the exterior and ſenſible Acts of Providence; aſſuring the Prieſt, his Companion, That unleſs he could make out his particular method of Adoration, the Altars and Sacrifices, however beneficial they had been to Men of his Function, would ſink in Repute, notwithſtanding the Eſteem they had formerly received. At which words the Prieſt being not a little concern'd, and rubbing of his Forehead hard, with not a little Prieſtly Confidence, began in this manner:

I well know, that Univerſal Providence, however it may ſeem diſguis'd or perplex'd, by the various Opinions and Religions of the Wor!d,

World, ought to have a Divine Attribute reverenc'd by Mankind; and that the Conviction is no leſs apparent, than that there is Day and Night, Heat and Moiſture, and other elementary qualities, by which the Univerſe do's ſubſiſt: That not a few, of profound Erudition, have affirm'd, That the whole Bulk and Fabrick of the Univerſe is animated, preſerv'd, and govern'd by one Soul or Providence; on which Account they acknowledge, that there is an actual Supreme Conduct as clearly manifeſt, as we know by Senſe that Earth, Water, or Air, have their proper Qualities and Beings. But this general Soul of the World being impoſſible to be view'd or reſembled by Shape or Figure, no more than the Soul or Life, that actuates the Body of Man, is to be ſeen or deſcrib'd, they allow it a ſupreme and eſſential Conduct on which the conſervation of all above and below depends. For which Reaſon they hold it abſurd to give a definitive Name to any thing that is not perceptible to Senſe, how excellent ſoever they grant its Being and Conduct.

And though I am of the Prieſthood, my Ingenuity do's oblige to grant, that it is not eaſie to give a Denomination to an inviſible Power, or a ſupreme Cauſe, whoſe Eſſence is abſconded, and can no otherwiſe be reverenced, than by the Effects it produceth.

On

On which ground they argue, That an uncertain Name or Notion of Divine Power, as it may be ſignified by the Word Providence, is leſs temerarious, and of more practicable Intelligence, than Definitions of Men that pretend to explain a deified Eſſence.

And thus, continu'd the Prieſt, we are ſeverely cenſur'd, and pretendedly recriminated for propoſing to the World ſuch Tenents as undertake to furniſh the Underſtanding with a more ſuperlative Intimacy with the Divine Power, than by any Fact or Conduct of Heaven, is manifeſtly explain'd. And likewiſe reflect on our uſual Worſhip, as the Catalogue of ſuperſtitious Frauds and Devices, notwithſtanding it be clear both to us and them, that unleſs it be granted that Devotion be explain'd, after our manner of Adoration, in reference to Divinity, Religion can have no Certainty, or practical Obſervance.

The *Fidefendon* reply'd, that the *Athenian* Prieſt, had conceded enough in that he granted, That the Omnipotent or Supreme Being might have an implicite Demonſtration, though not the eſſence known by the word, as in the example you mention'd of the Soul in the Body of Man: the word Soul does not explain the Being of the human Soul, though by its conceiv'd Operation we give it a name, by which we rather would know than certainly

tainly able from thence to expreſs its nature. In like manner, We *Aſtreadans*, after the rational form of Worſhip profeſs'd by us, attribute to the Denomination of Providence, an Omnipotency or Divine Conſervator and Diſpoſer of the total World, as it is either compos'd of whatſoever we behold, or of what we do neither diſcern or apprehend: And yet we do not definitively infer from any of theſe Expreſſions, the Eſſential Nature or Modality of Exiſtence in reference to the Supreme Power which we devoutly celebrate. In your City of *Athens*, where Literature has been ſo anciently Famous, you deify an Omnipotent Being; but inſtead of defining his Eſſence, you dedicate your Worſhip to the unknown God, as the publick Inſcriptions on your Temples and Altars declare. By which it is evident, That you renounce all Tenents that pretend to Definitions of the Nature of the Deity you adore, by which the Prudence of your Republick judiciouſly avoided the intolerable Abſurdities that otherwiſe would have been propagated amongſt you.

And had your Citizens been allow'd the freedom of Diſcuſſing, or ſuffer'd any Tenents that had undertook to explain the Divine Eſſence, your City had been infected with more contagious Errors relating to Belief, than you do at this day profeſs. For if you had allow'd any Corporeal Figure or Being, to what you

Divinely

Divinely celebrate; you muſt have repreſented it in the likeneſs of Humanity, or other Animal. On the contrary, if you had given it a ſpiritual Attribute, you had then determin'd more Exorbitantly, and leſs Intelligible. Becauſe the underſtanding can have no comprehenſion of any ſpiritual Exiſtency that is in no kind the Object of Senſe. Nor can any, however confident they ſeem to be, with the leaſt ſhadow of Reaſon affirm, That a bodily Eye can diſcern that which hath no Body; which were a Contradiction to the undoubted Principle of Opticks, and no leſs wide from the Underſtanding, or impoſſible to fall within the compaſs of its knowledge; according to that clear Philoſophical Maxim, *That nothing is in the Intellect of Man, but was firſt in the Senſes*; whereas it is evident from what is here alledg'd, That a ſpiritual Being cannot be in any kind the Object of the Underſtanding or Senſes.

To conclude, Whatſoever is not to be ſeen or felt, is impoſſible to be apprehended or notional to human Conception. And I think no Man will undertake to demonſtrate, that a Spirit is either to be touch'd or ſeen. And theſe Reaſons I conceive enough to invalidate all ſpiritual Definitions and Notions, by whomſoever aſſerted.

And yet I grant, ſaid the *Fidefendon*, That from the ſublime Effects and Proprieties of a Cauſe

Cauſe ſenſibly apparent, I may concede that it is ſupreme and ineffable; by Reaſon of the actual dignity of its Operation, notwithſtanding it be far impoſſible for me to apprehend the manner of its Exiſtence or Being; as is manifeſt from the Example of Providence, before mention'd; the excellency of whoſe actual and continual Benignity in the wonderful Order and Conſervation of the Univerſe, and all things it contains, is apparent to our Underſtandings, by the undeniable allowance of all our Senſes; as Seeing, Hearing, Taſting, Smelling, Touching; theſe aſſure us of a Providential Being. How remote ſoever, or abſconded the Modality of its Exiſtence, is from our Apprehenſions: Like to ſome admirable Structure, from whoſe Compoſure, Furniture, Parts, and Proportions, I admire the perfect Abilities of the Architect and Founder, though unknown to me the ſuperlative Skill and Materials that compleated the Fabrick. And I cannot but reiterate, That there is nothing more fallible or abſurd, than poſitively to affirm, That in allowing of a Supreme Cauſe, they muſt neceſſarily grant a ſpiritual Exiſtence; it being very poſſible, that ſuch an Efficient, howſoever ſuperlative allow'd in its Eſſence, may be no Spirit, as ſome undertake to define, nor of bodily ſubſtance in any corporeal Senſe or Attribute that can be apprehended by us.

And in Speculation we may acknowledge, that an extraordinary Cauſe may be notionally underſtood to be of a refin'd Nature, yet not therefore term'd Spiritual, no more than the Notion of a diſtinct fifth Eſſence, which Philoſophers attribute to the Ætherial Bodies of the Sun and Stars, does imply a ſpiritual Being, or contrarily any Similitude of Subſiſtence, if likened to Elementary Compoſition.

If the World did explain by any Work, or Thing, the Cauſe of its own Original, or any Creature that ſubſiſts in it, we could not be deſtitute of knowing, nay, ſeeing of it as perfectly as we do our ſelves: Though we muſt not conclude from thence, that the total Compaſs of the World doth not diffuſe the Cauſe of its Being; And it were a very groundleſs and improper Notion, to imagine that any ſuch Original Cauſe ſhould have an Exiſtence beyond the vaſt Extent of the Univerſe; which were no leſs abſurd, than to imagine that ſomething may ſubſiſt where there is nothing: For I take it as granted by all of us, that the capacity of the World above and below, muſt be large enough to include its ſupreme Cauſe; We ought therefore to conclude, that the Reaſon why it cannot be diſcern'd, is becauſe it is abſconded by its effectual conduct and manner of Operation, in order to the conſervation of the Univerſe.

For

For if it animate all things, or be diffus'd, as a Soul, of which every individual Being participates, as was precedently mention'd, it cannot be perceptible in whole, or in part, no more than the human Soul is to be discern'd, in its Figure or Proportion that gives Life and Motion to the Body. All which does sufficiently manifest, that a Supreme Cause may be visibly existent in the Effects it produceth; yet so, as not to be otherwise defin'd or apprehended.

On which grounds we of this Island of *Astreada* adore Providence, without giving to it the name of Deity, or obliging our selves to give a denomination to a Being or Essence that we cannot intelligibly express, and so be necessitated to devise an equivalent Term or Notion of Divinity at a Venture. Whereas we conceive that we are pertinently devout, if sensible of its Effects, however obscure its Being, if we pay our Adoration in that method for the Benefits we receive: And that as an undiscernible Foreseer, Provider, and Disposer of all things, for the Glory of it self, and humane preservation and subsistence, we celebrate Providence; not with less reverence than such as would be thought strictly to worship and implore what they think fit to deifie.

'Twere more tedious than necessary, should I entertain you, who are Strangers to our

Climate, with an elaborate Repetition of our Forms of Prayer, and manner of Devotion: which, in ſums, is no other, than that we reverence on our Knees the ineffable Diſpoſer and Giver of the Bleſſings we receive; like to a Man that ſhould have a Bounty convey'd to him by an unknown hand, and who, in that Caſe, would not think himſelf tacitely oblig'd to return his acknowledgment, though he was ignorant of the Motive, Nature, and Dignity of the Perſon that was the Beſtower.

On what account the Tenents and Superſtructures of others, not to reflect on their notorious Frauds and Devices, have hoodwink'd the underſtandings of Men that are not united to us by the ſenſible method of our Perſuaſion, I leave, concluded the *Fidefendon*, to your judicious Examination.

The Philoſopher obſerving that his Countryman Prieſt was ſomewhat troubled to reply, or ruminating of what Argument was fitteſt to be inſinuated in defence of his Perſuaſion, ſpoke to the *Fidefendon* in theſe words.

I am apt to grant both as a Philoſopher, and as far as Reaſon ought to convince me, that there is an implicit Reverence, as you have judiciouſly maintain'd, due to the ſenſible

ſible operations of Providence; all which I do as clearly perceive, as that the Sun has warmneſs in his Beams, and that Day and Night have a reciprocal management, as they beneficially vary and commode the ſeveral Climates of the Univerſe: or that Mankind, and every Animal and Vegetive is nouriſh'd and ſupported by operations of a Cauſe predominately abſconded.

To which, I likewiſe condeſcend, That you aptly give the denomination of Providence, without undertaking to define its Eſſence; as he that ſees Light, feels the effects of the Suns heat, is capable of underſtanding what he intends by either of the words, but not therefore apprehenſive of the compoſition or eſſential nature of the ſubſtance from whence they proceed.

Neither can I diſſent from you, as you celebrate under the Notion of Providence the Devotion you apply; in reſpect that what I am rationally oblig'd to admire as an ineffable Supporter and Diſpoſer of all things, I may undoubtedly worſhip in a general Senſe without other definition: to explain which, the Reaſons you have precedently alledg'd are ſo many and perſpicuous, as they need no Illuſtration: So that as a rational Man and a Philoſopher, I readily concede, that the Belief you *Aſtreadans* profeſs, is both Natural

and Philoſophical; neither can any other religious Propoſal, however reputed divine or inſpir'd, deter me from allowing my higheſt Admiration and Reverence to the methods of that Perſuaſion that is evidently familiar to my Soul and Senſes, in the ſame manner as you deduce your Creed from the conduct of Providence; and why the Devotion of the World ſhould not be univerſally united in that primitive one entire and obvious means of Worſhip, is not eaſily underſtood.

To which the *Fidefendon* readily anſwer'd, telling the Philoſopher, that he had proceeded ingeniouſly in his Conceſſion relating to what had been diſcuſs'd: And that he concluded with a very conſiderable mark on the deplorable Folly of Mankind in being ſo abſurdly divided by their Beliefs, conſidering that as the World is one, ſo there can be but one true Propoſition or Motive in order to worſhip. As in the Inſtance that has been given of Providence, if that be clearer to the apprehenſion, as it muſt be becauſe ſenſibly perceiv'd, than any Notion different from it, that ought to be made the Propoſition that ſhould generally unite and terminate humane Worſhip. And I do not think, ſaid the *Fidefendon*, that the moſt confident of the Prieſthood, will affirm that either their Oracles or Inſpirations

that

that they conceive most authentick, are so feelingly manifest, as the operations of Providence, or of like Antiquity; the latter being as old as the World, the other of dated and known Original.

And turning to the *Grecian* Priest, added, that his Function could not deny that their *Jupiter*, and other of their Deities were allow'd by Priesthoods to have been born, and liv'd on earth, and I doubt not but their Ends were likewise mortal.

But how Religions of that sort should continue so long, and yet propagated from so mean a Beginning and Date, or in substance no other than Creeds convey'd by the practice of Men for secular Esteem, Advantage and Interest; even contrary to the obvious Devotion and Belief avow'd by us; I cannot imagine otherwise to arise, than from the prone Facility and credulous Impiety, too prevalent with Mankind, in believing a Story or Fiction, plausibly contriv'd, superior in point of evidence, to the palpable information of our Senses. On which account the credence of such Doctrines has been subtilly introduced, that has not only allured, deceived, and opposed Mens understandings by the various defiance of their Tenents, even to Warrs and Slaughters, but has presumptuously taught them to believe, that there have been Gods

in humane ſhape, and ſometimes Men that ought to be half-way deified, as Heroes of old were fictitiouſly celebrated; that is to ſay, worſhipt as God and Man united.

All which, not to particularize the Ends and Intereſt of Impoſtors, have been ſuitably convey'd in order to captivate the Intellects of vulgar perſons, as the greateſt part of Mankind, and therefore more uſefully impoſed on, who being taught to pin their Faith on the Relations of ſuch as had greateſt reputation of Piety and Learning, though in truth the miſtakers or abuſers of both; ſoon prevailed with them to acquieſce in believing of things they never examined, though not undertaken to be proved by the Propoſers.

And thus the Tales and Forgeries of a few at firſt, gain'd by degrees the approbation of multitudes, who becauſe they obſerved nothing above or below that did by words declare a ſupreme Cauſe, or any providential Benignity derived from thence, as if the univerſal World, Sun and Stars were to be leſs admired becauſe ſpeechleſs, they eaſily conſented that ſuch as with the higheſt vogue and applauſe of opinion preſented themſelves for Tutors, ought to be received as commiſſioned by Heaven. And this Error was diligently continued by the craft and for the advantage

vantage of their Guides and Directors; well knowing that a Worſhip that depended upon ſenſible aſſurance, would invalidate all Perſuaſions that had nothing but verbal Affirmations. Neither had any of thoſe Men, who pretended moſt to Divine Inſpirations and Records divulged to that end, attained the repute of Founders, or as it were the original Monarchs of diverſity of Perſuaſions and Sects redounding from thence; if they had undertook to inform Men no farther than the conviction of Seeing and Feeling, according as we deduce our providential Worſhip, becauſe that method had put Men in mind of what was as palpable to them as it could be to ſuch who undertook to be their Directors.

As it can be for no Bodies advantage to aſſure Men that there is a Mathematical Certainty, or that they may demonſtrate how far they ought to believe, in point of Religion, as ſurely as they can know any thing by their Senſes. True it is, that Erectors and Founders of Worſhip have alledg'd, to credit their Doctrines, Divine Illuminations and Miracles, that have been better known, or at leaſt ſo pretended, to themſelves, than to ſuch they undertake to inform. But with what confidence can they affirm, that ſuch Propoſitions are either ſufficient or large enough

to

to convict the World repleniſhed with Men; or why there ſhould not be one Belief as evident to Senſe, as that Men diſcern the Operations of Providence.

If contrarily you can clearly explain, concluded the *Fidefendon*, that your Perſuaſion ought to diſſent, I am ready to conſider the validity of your Propoſals; in the mean time I have ſet forth, in their genuine dreſs, the ground and motives relating to the Worſhip that we *Aſtreadans* maintain, and devoutly profeſs.

The Prieſt touch'd to the quick to hear the Authority of his Creed, and Intereſt of his Function ſo attack'd by the force of the *Fidefendon*'s Diſcourſes, almoſt wiſhed that he had been drown'd in his late tempeſtuous Voyage, rather than preſerv'd as he ſaw his endear'd Belief thus catechis'd and oppos'd; wherefore, ſuitable to the uſual confidence of Men of his Robe, with Fervor in his Looks and Viſage, he told the *Fidefendon*, That it was too ſtrictly ſevere to require a Demonſtration from Senſe for Articles of his Doctrine; or to prove it annex'd to Providence in the manner of the *Aſtreadan* Perſuaſion. And ſince the Tenents of us *Grecians* are deriv'd, as we alledge them from ſpiritual Inſpiration, that have

have both defin'd the Deity, and the manner of Worſhip celebrated by us, undoubtedly, as we conceive, deliver'd by our known Records and long Uſage; we cannot leſſen its ſublime Authority by departing from what we receiv'd, becauſe we cannot prove, otherwiſe than as it is teſtified by writing, that it was heretofore inſpir'd: And ſhould we grant the contrary, we muſt deny the ſpiritual Illumination we pretend to, though I grant it is not intelligible in what manner a ſpiritual Act or Thought can have to do with our Senſes; and conſequently invalidate every Function of Prieſthood, and the Reverence attributed to them in numerous and glorious Nations. How many of our Robe have been allow'd of ſanctified Repute, nay ſuch as have prophetically foretold Kings and Potentates what ſhould ſucceed, and how far their Affairs are favoured by Heaven. If our Preſages have ſometimes err'd, none can deny that we have not been now and then in the right.

True it is, that Men of plain apprehenſions have occaſionally tax'd our Doctrines for ſhifting of Sides and Parties, or ſeeming inſpir'd in behalf of the moſt prevalent Faction or Dominion: But we thank Heaven we are not abaſh'd, or put out of countenance by ſuch low Recriminations, whil'ſt by the

the ſtrength of ſpiritual Reputation we proſper under ſuch variety of Times and Change of Rulers, that amaze the Brain of vulgar Perſons, as they too frequently judge that they are taught, by us, to ſuffer moſt, and apprehend leaſt.

That there is an excellency that ought to be diſpens'd to ſome Orders and Callings of Men, merely from what they repreſent, is evident to all that apprehend the Nature and Time of Eccleſiaſtical and Temporal Politiques. Do's it not appear from thence, that ſuch as were eſteem'd the moſt profound and excellent Inſtitutors of Governments, have been reputed Divinely taught and gifted; not that there was really any ſuch Attributes due to them, but as they were admir'd and reverenc'd for the ſuperlative Prudence that was allow'd to their Laws and publick Conſtitutions: And I doubt not, ſaid the Prieſt, looking earneſtly on the reſt, that our ſacred Office may claim as ſublime Reputation, if not more, conſidering the dignity of our Function.

To conclude, We do not undertake to prove, with the ſame evidence of Senſe as you do the operations of Providence, that by whomſoever our Precepts were originally con-

convey'd, on which were firſt founded our Prieſtly Qualifications and Capacities, that he was either inſpir'd or convers'd with a Deity: But rather affirm, that he ought, in one kind or other, to be ſo reputed, in reſpect of the credit and value allow'd to the Principles of Worſhip convey'd by him. After this manner the titular Grandeur of heroical and excellent Perſons, receiv'd divine Names and Epithites; not that they in nature were ſo near of Kin to Heaven as to be half way deified, as of old ſome were entitled, but from the admiration paid to their actions and endowments that highly tended to the benefit of others.

And ſince the World will not be eaſily perſuaded, that there ought to be ſuch a ſenſible Worſhip as you propoſe, which I confeſs was to be wiſh'd: Particular Nations will ſtand upon the Credit of their Prieſts, and what they receive from their Inſtructions; nay hold themſelves oblig'd to ſupport and defend, as much as in them lies, the eſteem of one ſort of Prieſthood above another.

Moreover, when we aſſert a Propoſition in Religion that is not demonſtrative, as by declaring in what manner the Deity is repreſented or perſonated, or how operative on Men

Men by way of Inſpiration: It ought to be receiv'd as our way of ſpeaking, whereby we teach Men more ſuperlatively to reverence the Doctrines we deliver; which could not be receiv'd with plauſible reſpect and admiration, if not ſuppos'd to have proceeded from a Divine Founder. Inſomuch that the Polemicks of Nations, on which depend their controverted Creeds, have no other Original than which of them ought to be prefer'd as they relate to the celebrated Qualifications of their firſt Propoſers.

The *Athenian* Senator, obſerving that the Prieſt his Aſſociate was more perplex'd and obſcure in vindicating of his Tenents than he expected from his Undertaking, gravely told him, that he thought it would be no advantage to his Creed to debate it farther: And turning to the *Fidefendon*, gave him thanks for the Explanation he had given them of his *Aſtreadan* Perſuaſion; adding withal, That it would be no leſs grateful to him and the Philoſopher his Countryman, if he pleas'd to deliver what was the Doctrine receiv'd in that famous Iſland, tending to the Immortality of the Soul, and the Condition of Mankind after this Life.

The *Fidefendon* ſoberly reply'd, That by his pre-

precedent Diſcourſes, he doubted not but it was apparent to all of them, that Religion was clearly the Object of Senſe, and convey'd by univerſal Providence; on which account all particular Beliefs, and ſingular Perſuaſions whereby this or that People annex'd their Creeds, on pretence of Divine Inſpiration revealed by written Records, or Relations of Men tending to that purpoſe; were Notions no leſs abſurd than impoſſible, becauſe no Miracle written or related, is an equivalent proof of a Miracle in Fact: ſo that if a Man do's not palpably diſcern what he is told or reads, it cannot be his actual Conviction.

Neither can any Man be otherwiſe perſuaded but he muſt particularize and limit Providence, as he ſuppoſeth that it has convey'd his profeſſion of Faith in a partial Bounty, as it reſpects one ſort of Men or Nation more than the generality of Mankind. This obvious Reflection plainly diſcovers the erroneous and contradictory grounds of ſuch as would be thought ſingularly illuminated in order to their Forms of Worſhip: All which I thought fit previouſly to inſtance, as being neceſſary to the explaining of our Opinion of the World, which you *Grecians* call the other.

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If humane Understanding has no actual Evidence by what means or fact the Earth we tread on, or the Globe of the Universe which our eyes with admiration behold, was produc'd: how is it possible that the Intellect of Man should display any sufficient Notion of an undiscernable World. And whereas Providence has given us a sensible assurance, as has been already prov'd, of its Operations in the Universe we inhabit, we have no such Conviction of any other. And it were no less then a Contradiction to affirm, that this World is sensibly perceiv'd, but not that which some term the t'other; and consequently that this only was providentially dispos'd, in order to the conviction of our Senses: which must render Providence defective, and oppofite to it self; or visible here, but an invisible Guide as to our Perception, by its means, of another World.

And whosoever shall assert a Tenent of this unintelligible Extent, do's, in effect, affirm the existency of two distinct Deities, that by a dissimulary Conduct govern this and t'other mundane Place and Situation. For if the Order and Operations of the Supreme Power be perciptible only in such Objects as are familiarly apparent to our Understandings and Senses, as has been already prov'd,

the Being of another World muſt be totally different from this, as alſo the nature and effects of the Omnipotent Cauſe by which it is actuated and preſerv'd, in no kind of ſimilitude to the Rule and Diſpoſition of the Univerſe we inhabit; or that there is a ſpiritual World and Being ordain'd for the Reception of the humane Soul, as they conceive it an immortal Spirit.

Neither can any ſufficiently alledge Divine Inſpiration, as has been obſerv'd by me, to corroborate a Doctrine ſo oppoſite to humane diſcernment, becauſe no one Man can explain to another by what means he was inſpir'd, or how he was illuminated by a ſpiritual Converſation: It being widely impoſſible to Reaſon, that he who ſenſibly underſtands not the exiſtency of a Spirit, ſhould apprehend the poſſibility of a ſpiritual Dialogue betwixt God and Man. The moſt ancient Recorders of the deluſory and various Beliefs of the World were either Poets, or Prieſts, or both; none of your *Grecians* can deny, as is manifeſt from the eſteem you give to their Traditions and Writings. Yet the moſt anciently celebrated of theſe, as were *Orpheus*, *Heſiod*, and the like, taught Men to believe, that Gods did beget one another as their Deities of both Sexes were ſuppos'd to

engender: A Notion as abſurd as monſtrous; becauſe it implies that one Infinite thing can beget another Infinite, or one ſpiritual Being procreate its like in Eſſence; which Doctrine, however extravagant, muſt be conceded by all that attribute the denomination and nature of Spirit to the Deity, and grant that it may communicate its ſubſtance in any reſpect. And I very much fear that in the Worſhip, by which many would be thought moſt devoted to an Omnipotent Power, that they render it impoſſible to be reverenc'd in the method they propoſe; unleſs they can prove, as I inſtanc'd before, how an undeterminate or infinite Being can be a ſenſible Object, and comprehenſively ador'd by the limited qualification of humane Underſtanding.

Others have ſo lower'd the Divinities they celebrate, as by their Commixtures with Mankind they either give 'em the Title of Demy-godſhips, as has been precedently obſerv'd, or they expreſs 'em in reſemblance to humane Bodies; and not only knowing of the Infirmities and Depravations of Mankind, but in the worſt conception, Actors themſelves; which polutions of Heaven muſt have been politickly, and for Intereſt deviſ'd and complicated with Beliefs, that ſuch as were ſo devoted, might with more aſſurance hope

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for pardon from their Deities, whom they judg'd no leſs than Men notoriouſly ſinful.

Theſe Particulars, I thought previouſly neceſſary to inculcate here, becauſe they have affinity to the various Extravagancies that ſome Perſons by their Doctrines undertake to defend in reference to the Immortaliſing of the Soul after this Life.

The firſt is, That the humane Soul conſiſts of a Spiritual Eſſence, and that it is by the excellency of its ſubſtance likewiſe Immortal: But how can theſe Dogmatizers of Religion, according to this Notion of theirs, not vent an Abſurdity of the higheſt Nature: For if the Soul of Man be eſſentially a Spirit, and that they hold, as they would be thought to do, the God they adore a Spirit alſo: Do they not, in effect, deifie the animating part of Mankind after death, it being impoſſible to diſtinguiſh, by any rational Diſcuſſion, how much one Spirit is eſſentially purer than another. On which ground it follows, that what is ſpiritually Immortal, may be allow'd to be Infinite. So little diſtinction is there, by this Doctrine, betwixt the Soul of Man, and the Deity they worſhip; and yet 'tis well known to all of us,

how numerous a part of the World aſſert this Tenent as the firſt Maxim of their Creed.

Others affirm, That the pureſt Subſtance or ghoſtly Form of Life, when ſeparated by Death, is repreſented by a ſhadow of the Body, which ſome pretend to have beheld in that Figure, as ocular Witneſſes that the Soul of Man do's in that manner outlive the Body: And this your *Grecian* Poets, to whoſe Inventions your Prieſthood is not a little beholding, with their fanciful Gloſſes undertake to deliver: But of what credit their Authority is I need not debate, who, in being Poets muſt be granted Divulgers of fabulous Contrivances. And what can be a greater Soleciſm to Reaſon, than a Poſition ſo vainly extravagant; nay, how is it poſſible to conceive, that a Shadow do's not imply the preſence of the Body, if it appears as its Shadow, and conſequently that the Soul has no ſuch ſeparative exiſtence after bodily death.

Beſides all which, the Abſurdities are innumerable that redound from this Tenent; for if every Body of Mankind were by its Soul to be ſhadow'd or liken'd, it muſt follow, that every Man and Womans Soul are commen-

menſurable, and therefore differenc'd in breadth and length; and likewiſe in ſubſtance, as one Shadow may be proportionably finer than another, or have more likeneſs to the Body it appertain'd to.

Notwithſtanding I confeſs, that whoſoever was the firſt Author of this dark conceit, that the Soul did ſurvive as an umbrage of the Body after life, comes nearer the confines of Senſe than the precedent Opinion; in reſpect that as the animating Faculty of Mankind do's furniſh in due proportion every Member that it actuates and informs, whilſt it reſides within the Body, ſo it ſhould remain after Corporeal Life in ſome kind of ſimilitude to its operation, within the compoſition of humane Nature, when the Life of the Body was determin'd by Death.

The third Tenent of the Soul's Immortality appears more terrene, and therefore not leſs familiar to the apprehenſion, and this depends upon believing that the Soul of all things is eſſentially the ſame, and differenc'd only in its being in variety of Bodies; as Men, Beaſts, Plants, and whatſoever has life and motion.

This Opinion has had no leſs Vogue in the

World, than long acceptation with persons held of profound discernment in the universal *Series* of Nature: to which purpose they infer, that the continuation of the Universe, or at least of all corporal Beings within the compass of the sublunary World, depends upon a perpetual course of Generation and Corruption, from one individual Being to another, and consequently that whatsoever dies by corruption, do's tend to the generation of some other corporeal Being. And this Position is so far apparently certain, insomuch as Life, in one kind or other, is incident to Matter, as it convertibly depends on whatsoever is generated, and consequently alter'd into a corporeal Being differently animated to what it was before.

On which Philosophical Evidence, added the *Videfendon*, do's consist the ancient opinion of not a few learnedly Famous, who maintain'd the Transmigration of Souls, when separated from their precedent Mansions by death, and that they pass'd into other Bodies. The Speculation, however naturally passable, do's, in a high degree, lessen the dignity of the humane Soul, by reason that in such a method of progression from Body to Body, it must at one time or other animate an ignobler Creature than Man, which gives cause of Reproof to the Assertion.

Another

Another Doctrine there is, and much insisted on by some, which I shall but touch, because it seems more extravagant or opposite to the ordinary progress and course of Nature, than any I have precedently mention'd; and this undertakes to assert, That the humane Soul is immortally generated: which, in plain words, is to affirm, That one immortal Thing begets another; or, that the Soul of the Father do's animate an Eternity, in begetting the Soul of the Son: which conceit is so fictitiously absurd, as it is repugnant to the total method of the causes and effects of Generation.

However, to repel these Contradictions, the Abettors of this Doctrine assure us, by an unintelligible method, That the Soul is divinely infus'd from above, and spiritually commix'd with the Act of Generation: But how a Spirit, as has been argu'd before, can mix with a corporeal Substance, is a Riddle fit to be left to such Authors to explain.

The last Opinion that remains to be expos'd to a free judiciary Determination, is, That Soul and Body of every Individual of Mankind, is restor'd to an immortal Perfection and Union after Death. Which Doctrine

has gain'd a very plauſable Reception with many: Nor can it be thought ungrateful to the beautiful of both Sexes, if the excellency of their Features and Proportions accompany them to a future Life; which wonderful Receptacle of the Perſons of Men and Women after Death, not a few of you *Grecians*, ſaid the *Fidefendon*, call the *Elyſium*, or another World, in which Mankind ſhall have Being, by a miraculous Reſtauration after Living here, and where they ſhall be more or leſs happy or unhappy; how long, they have not certainly determin'd, after made Survivors in their future Abodes.

But ſhould it be ask'd of any of theſe wonderful Tutors, what poſſible Aſſurance they have, that the Perſons of Mankind ſhall be remov'd, after the manner they determine, from the viſible corporeal World to another, whoſe place they are not able to demonſtrate, otherwiſe than by an implicit Belief, that goes farther with them than real Proof.

I cannot apprehend what Anſwer they'd return, unleſs they would ingeniouſly confeſs that they do not know, nor can I gueſs on what they ground their Notion of tranſporting the Perſons of all after death, from one

one World to another pretended; unleſs it be, that they believe the compaſs of this World is not ſpacious enough to receive the vaſt numbers of both Sexes, that is to ſay, all that have and ſhall enter the Confines of Mortality by Death: And I grant that it may be ſome Queſtion, whether the Terreſtrial Globe be ſufficiently large to give entertainment to all of humane Compoſition after living here; or if room enough for them to move or ſtand foot by foot together. But whether moving, ſitting, ſtanding or lying, be the general ſuppos'd poſture of ſuch as by future Life ſhall reſide in the *Eliſium* Abodes, is not determin'd by your *Grecian* Dogmatiſts. But as for the perſonal appearance of every Individual of humane kind there, I conceive they allow them to paſs thither as naked as they firſt came to their Graves and Sepulchres. And if they grant that bodily Organs are reſtor'd to both Sexes, as they ſurvive again, I do not ſee how they can deny our corporeal Senſe and Appetites in the *Eliſium* they ordain. Neither do I doubt but their Tenent is ſo indulgent to Beauty, as to concede to Men and Women ſuch a Renovation as may beſt refine the Splendors of their Youth

and

and Features. And who can queſtion but this pleaſant Imagination has proſelited not a few, eſpecially the moſt delicate of both Sexes, in all Ages.

Some, I confeſs, affirm, That both Soul and Body ſhall not be only renovated, but purified from the natural Paſſions and Affections that were theirs when earthly Inhabitants: But how they can preſume that humane Compoſition is capable of ſuch a cleanſing or refining in ſimilitude to the practical effects of Fire or Water, I do as little underſtand, as they are able to inform me.

In ſum, concluded the *Fidefendon*, We are not averſe to any of the before recited Doctrines, on the account that we would be thought to pretend to greater aſſurance by any Notions of our own that relate to future living in another World. Be pleas'd therefore to take notice, that we of this Iſland are no ſuch Bigots for any Aſſertions of Belief that are rather problematical and diſcuſſive, than evident to the underſtanding; nothing being more fundamentally repugnant to our Creed, than to intermix any dubious Conjectures with

ith Maxims of our Faith, much leſs im-
oſe them on others; a precipitate hazard,
Crime, for which too many Religions
e at this day accountable.

If Providence, our familier and viſible
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y certain, than the order and conduct of
e Univerſe, in all reſpects, muſt grant his
Propoſitions as palpably deficient, if com-
par'd with ours, as the ſhadows of Night
re to the Illuminations of the cleareſt
Light. And yet there is no Article of
their Worſhip, that is evident to Senſe, nor
ny diſtribution of moral Virtue, or ſin-
cere eſteem of pious Converſation and
Life, that is not entirely embrac'd by
us.

True it is, that in the puniſhment, na-
ture, and qualifications of Sin, there may
be

be ſome diverſity betwixt their Tenents, and the integrity and certainty of ours; and the Reaſon is, becauſe they preſcribe farther than their Underſtandings can accompany their Creeds.

Let this briefly be the Example.

We do not deny that after Death, according to every deſert of humane kind, there ſhall be future Reward to the good in whatſoever excellency of Being the providential Diſpoſer of all things has determin'd; as likewiſe Inflictions on the evil Deeds and Impieties of others: Which Doctrine is not aſſerted by us as a manifeſt Article of our Faith, but as our comfortable hope and expectation of Felicity to come after our periods of living here. But not having the ſame familiar and open proſpect of Providence, whereby we as palpably apprehend the place and manner of future Life, as perſpicuouſly as we behold the actual conduct and exiſtence of the Univerſe in which we inhabit; we do not dogmatically impoſe, after their Model, the belief of another World; nor can any affirm that they have the emphatical and viſible aſ-

ſurance,

ſurance, by any providential Operation or Object, of a ſubſequent Being reſerv'd for Mankind either in Soul or Body, or in both conjoin'd, to poſſeſs.

Neither do we, ſaid the *Fidefendon*, as even now expreſs'd, in any kind reject the comfortable Opinion of future Felicity, though we hold it not as equally convictive as we are ſenſible of the Providence that we are demonſtratively oblig'd to reverence here; in doing of which, we do not infer, that a Tenent may not be uſeful for Contemplation and Encouragement, in order to the attaining of humane Perfection, though it has no intelligible note, or known aſſurance from proof.

However, we are indubitably confirmed, that all Wickedneſs is arraign'd by the diſcerning Tribunal that Conſcience does erect in every requiſite underſtanding, beſides the publick and outward Ignomy that Laws inflict on enormous and preſumptuous tranſgreſſions of Life, and where there is ſufficient capacity, the ſting of Sin muſt needs be grievous in the ſenſe of the Offender, as his inward Puniſhment, and cauſe a deploring

ploring of his Guilt suitable to the natur of his Crime.

But on the contraty, where invincibl Ignorance to stupidity prevails, that th Sinner is neither considerate, or duly ca pacitated to penetrate his Offence, h may be notwithstanding held a legal Of fender, and punish'd as an Inconvenienc and Scandal to civil Society, according t his Fact, but cannot be deem'd intell gent of his Crime, because every S ought to proceed from the guilt an cause of the understanding. To preven which Imbecillity, and want of Consid ration in the Soul, we *Fidefendons* ar publickly ordain'd to stir up in the hear a suitable inspection of Sin, as also th most thankful and devout returns to th Supreme Providence, from whose Benig nity and merciful Effects we enjoy the com forts of Soul and Body. And this is th Summ of our *Astreadan* Belief and Wo ship.

The Philosopher told the *Fidefendon*, tha he had nothing to object against the natu ral and manifest way of Devotion whic he had deliver'd as the common Persuasio of his Nation: And turning to the *Astread Jussinedos*, or Magistrate there present, h requested him to inform them briefly, By what

what Political Rules or Measures the Government of that Island hath been so long happy in not perplexing its Natives by the admission of novel Forms of Religion, so pernitiously frequent and destructive in many other Dominions to their publick Tranquility.

The *Fussinedo*, who had diligently observ'd the precedent Discourses, conceiv'd that the Philosopher had given him a fit occasion to speak something, in order to the Political satisfaction he expected to receive; and which, as a Magistrate of that Region, he thought convenient to declare.

Wherefore with a Gravity becoming the Quality of his Office, he told them, That their Religion did effectually disown all subordinate dependency on Ordinations and Precepts of State. And had it not been so capacitated, it would have been subject to alterations and change of Government, according to the practice of other Nations, who make Faith the top of their Dominions, when its own validity is not able to support its esteem without the aid of Civil Institutions: which, how variously they are and have been propaga-

ted

ted in divers Countries is notorious, and likewiſe the alteration and change of Rule emerging from thence; ſo that if the verity and ſimplicity of Worſhip be not ſufficient of it ſelf to withſtand temporal Viciſſitudes, it conſequently muſt be oblig'd to political Eſtabliſhment, however by that means leſſen'd in Repute, for its continuation and ſupport

Neither do we at all inſinuate our Creed, on the account of Cuſtom and Education, the uſual and grand deceptions of Mankind, whoſe Allurements are the Nurſeries in which the Children of Religion are educated, in order to believe as weakly when they arrive to the years of Men.

How little advantageous Decrees of State are either to give Credit, or intermix Eſteem with a Perſuaſion ſenſibly apprehended, I need but refer you to what our *Fidefendon* has amply explain'd already relating to Providence, and the Reverence it ought to produce in the humane Soul, whoſe Conviction is no leſs clear to the underſtanding than that I am now ſpeaking, or my Senſes capacitated with Seeing and Feeling, on which depends the Evidence and Maxims of our ſole Worſhip, with all requiſite Forms and Order of Devotion neceſſary to its Celebration.

Which

Which perſwaſion of ours, ſaid the *Juſſi-eados*, is ſo perſpicuous to the Intereſt of eve-y conſiderate perſon, as it needs no motives r rigorous impulſion from our national ws; our main endeavour being rather to revent the inadvertency of men, by prompt-ng them to believe what they may, if they leaſe, palpably diſcern; and to reject all ropoſitions tending to belief, that are not qually manifeſt to their ſenſe and concepti-ns. Whereas other Religions inſtruct men ather to acquieſce in what they undertake o teach, than knowingly or ſenſibly to ap-rehend the propoſitions which ſuch Tutors eliver.

And this obſcure method has generally een the practice and artifice of thoſe, who, o give themſelves the intereſt and reputati-n of Patrons and Introducers of Creeds, owever erroneous and deceitful, have em-loy'd the beſt of their talents to aid their erſwaſions, by allowing their maxims of ith liberty to wander as far as they judge onvenient, from the road of humane know-edge; or in plain words, to direct men to alue leaſt what they might moſt knowingly elieve. As put the caſe they ſhould be in-errogated, Why a man ſhould not limit his worſhip to the open and wonderful appear-nce of providence in the divine conduct of he Univerſe? Their Anſwer muſt be, that

the propoſition is not enough refin'd or ſpi
tual, in reſpect of the Revelations they en
deavour to defend. And if farther demand
ed, Whether they can pretend to any Mira
cle in behalf of their doctrine, of equal ce
tainty and undeniable conviction, ſuitable t
what we profeſs? They muſt reply
That although they cannot preſent you wit
the like miraculous aſſurance from any ſub
lime Article as they call it, of their Creed
in oppoſition to ours; notwithſtanding the
are reſolv'd to affirm that their maxims a
evident, tho palpably ſuch as no man can e
ther know or contemplate. Which is n
other than a deſire to be famous for ſeducin
humane imbecility, to follow ſuch guid
out of ſight of their underſtanding: or t
ſubmit, by going farther with principles o
Faith than they are to be apprehended, in
ſtead of being knowingly certain of tenet
they believe.

Which intolerable abſurdities have n
other fond, as was before judiciouſly o
ſerv'd by our *Fidefendon*, than that it cou
advantage no mans Ambition or Intere
whether Magiſtrate or Prieſt, to conſor
men to the credence of demonſtrative Re
gion; becauſe it would in no kind farth
any mans deſign, to proſelite others to th
obſervance of a perſwaſion, which was e
qually in the compaſs of every conſider
appr

apprehenſion: Whereas the devices and fictitious inventions of ſome, the reputed Patrons of Creeds, have been reverenc'd as proceeding from the Grandees of Sanctity and Worſhip. By means of which alluring gloſs, they found it facile enough to fit their worldly deſigns, in every reſpect, commodiouſly to their purpoſe. In ſumm, concluded the *Juſſinedos*, our Religion is not ſupported by our acts of State, but rather our government beholding to our Creed: Which being of an entire and ſenſible conviction, does not admit of any perplexity or fragments of faction to divide it from our underſtandings, as has been precedently inſtanced; nor does it lye in the power of prevaricated Judgments to outface our belief, by any confidant inſinuation of their oppoſite doctrine.

The *Juſſinedos* having thus ended, and thanks reſpectfully given him by all that were preſent, the *Athenian* Senator deſir'd him, that as they had been fully acquainted with their Religion, and its reference to the eſſential Conſtitutions of his Nation; ſo he would do them the favour to inform them, with what brevity he thought fit, of the antiquity and nature of their political eſtabliſhments, which he aſſur'd himſelf would not appear leſs prudently determin'd, than the account he had receiv'd of their holy Creed,

and the advantage that redounded from it to Civil dominion.

The *Juſſinedos* reply'd, That he being an *Aſtreadan* Magiſtrate, his qualification did import that he was conveniently knowing in that Iſlands government: Which he told them was perfectly Monarchical, with all the requiſites incident to Soveraignty; that it had continu'd uninterrupted in the due courſe of lineal ſucceſſion beyond their records of Ages; yet ſo eſtabliſh'd, as by the excellency of Rule, there was no deviation in King and People from the Original Integrity annex'd to the moſt primitive conſtitution of their nation.

The *Athenian* Senator aſſur'd the *Juſſinedos*, that he was not a little ſurpriz'd in hearing what had been formerly deliver'd on the account of the *Aſtreadan* belief, however perſpicuous the fond and principles of that worſhip were obvious to the moſt ordinary underſtanding, conſidering how buſie and notoriouſly prevalent the inveiglements of ſuperſtitious perſwaſions had been diſpers'd in the world.

But it was more his admiration to hear him declare that the Scepter he obey'd, and order of government had ſo anciently enjoy'd the felicity of an entire and uncorrupted repute; when many Nations, precedently famous, were ſo unhappy as not only to witneſs

neſs the change and ſubverſion of their dominion, but oblig'd to lament its ruine, as wicked acceſſories, by the depravation of their manners, to the Calamities of their native Country.

The *Grecian* Philoſopher, having given full attention to what the *Juſſinedos* had laſt deliver'd, acknowledg'd that he was no leſs deſirous than the Senator, to underſtand in what manner the Monarchical government was founded on Vertue, but likewiſe by the goodneſs of its Conſtitution and Moralities, had ſo long continu'd the original excellencies and proſperities ariſing from thence: and becauſe in the Schools of *Athens* ſome politiquely learned had thought fit to allow ſeveral denominations to Soveraign Rule, whereby they defin'd Monarchical Regiment either abſolute, or limited by Laws, or mix'd by participating of nobility, or people, or a mixture of both: He was earneſt with the *Juſſinedos* to declare how far the *Aſtreadan* gubernation did concenter with any of theſe, or whether totally different.

To which the *Juſſinedos* readily comply'd, in theſe words: There is nothing, ſaid he more generally difficult to humane nature, than due perception and complaiſance relating to Civil Superiority; and this infelicity chiefly proceeds from not rightly apprehending the original fond of Dominion, and ſuch

measures of Government as ought to oblige their Submission. And it is wonderful to observe, that man by the prerogative of reason should impose Subjection on all other Creatures; and yet with the best of his Capacity not sufficiently compleated to give Law to himself, in reference to subordinate duty; which enormous and pernicious mistake ariseth from no other sourse of evil, than the natural depravity of man, in being too pronely averse and contumacious of the benefits of orderly Tranquility. This irregular defect and Inclination of the humane mind, too often byas'd and enhans'd by worldly Advantage and Interest; can have no proper Remedy, unless by a rational cure whereby we may discern the useful Integrity, and happy Obedience, that ought to be paid to Secular Dominion.

In doing of which, if men would resolve to imploy sincerely their Understandings; the Perplexities and Disputes that seem to pose too many, in their discussions of the Rights and Measures of human Government, will soon vanish, together with the abusive Gloss that the depraved and subtle Industry of some has endeavoured to conceal, by the utmost abilities of their Pens and Science. As to our Government, said the *Justinedos*, as I before express'd, it has been with us perpetually monarchical: To which kind of Regi-

ment

nent we grant, above all others, a natural Dignity or Right from Nature, and no leſs rimitively obeyed in the firſt Originals of Humane Society. And let it be granted, that ut one man and woman, by whatever neans created, or produced; or that numbers of Mankind had original Being, and radually propagated both Sexes; In either f theſe ſuppoſitions there muſt be an acknowledg'd ſuperiority in ſome one Perſon efore Government could be eſtabliſh'd. In he firſt ſuppoſal, he that was the original Father, muſt likewiſe be Supream Lord of he Family begotten by him; and no body s ſo vain to imagine that an Equality of Dominion was in both Sexes, when but one of ach kind were primitive Progenitors: Which f conceded, it would likewiſe follow, that the Female Sex ought to participate equally in ſupream Dominion, however diſconſonant o the natural Courſe of worldly Rule, that allows Precedency in publique and private concerns to the Maſculine ſide: So that if he abilities of both Sexes be duely weigh'd, the Female, however extraordinary in ſome, would generally be found too light for joynt and gubernative Competition with the other.

From all which it is very clear, that ſole Dominion was the property of man, if granted the prime Father, or firſt of Paternal or Family Society; and this ruling Prerogative

must have been originally absolute in him both in respect of his Issue, and the woma on whom they were begotten; tho allow the Queen to her first Monarch. And wh can doubt, that he who was the Patern and Primitive despotical Lord of his ow Generation and Family, was not also supream ly obey'd as humane Societies increas'd in th world by reason that Paternal Superiority cou not cease, or probably be negligent in contin ing, by all sufficient regard, its original Right And it is no less undeniable, that all Kin that have, or ever had Dominion, are, or wer Fathers of their People, or the Heirs of suc Fathers, or Usurpers of the Paternal Right o Soveraignty. From whence we may safely con clude, that there is no multitude of men, i suppos'd to be collected from all parts of th world, but have in their number some on man who ought of Right to be their Monarch being next Heir to the first man: And thu it appears that every man is by nature, eithe a King or a Subject; Neither is the Obedienc which Subjects pay to their Prince, othe than the Submission which is due to the su pream fatherhood. And therefore one o your great Philosophers observes, that a Mo narchy or Kingdom will be a paternal go vernment, and naturally it can be no other. And whereso ever there is an unjust or forci ble Intruder into a Throne, he may by vio-

lence

lence poſſeſs the room of a paternal Monarch, but cannot be deem'd a rightful father of people.

When the World encreas'd, and families were numerous enough to give denomination to Cities, and Nations were diſtinguiſh'd; 'tis probable that the paternal Royalty of Kings did (in divers Countries, to avoid the multiplicity and trouble of Rule) ceaſe, by their voluntary determination, whereby they Adopted others to ſucceed them in the ſupream Magiſtracy. Becauſe no man could have any title to primitive government, but either as it was his by paternal Right, or as he receiv'd it from him that had power to confer it on whom he thought fit, as his proper Donation.

And this, pertinently conſider'd, explodes all pretence of *original Contract* betwixt the Monarch and People: or comparatively as Immoral as if the Parent ſhould covenant with his Children for his good behaviour towards them: Which undutiful and turbulent Allegation has not ſeldom created ſuch a reſtleſs Brain-worm in the noddles of the multitude, that, ſwell'd with this popular conceit, they have precipitated themſelves into ſuch intolerable and deſtructive abſurdities, as have caus'd unſpeakable Calamities to their native Country.

The

The other ſuppoſition, that I told you I would examine, is groſly erroneous, by undertaking to aſſure us that multitudes of mankind, whether created all at once by omnipotent power, or by whatſoever means they had being, of which ſuch Inſtructors are, in no kind, able to inform us, did numerouſly aſſemble, and by their original conſent and ſtipulation, did elect their firſt Soveraign; this conjecture is no leſs extravagantly wild than the former: If before particular Countries were call'd national; for in that caſe it muſt refer to the univerſality of mankind that had at that time being in the world; and conſequently every individual Inhabitant of the Earth muſt give his conſent to the erecting of an univerſal Monarch, inſtead of a particular Soveraignty of any one Kingdom or People; a Royal Grandeur which, I ſuppoſe, few popular Patrons would readily admit; yet whether they will or no, this maxim doth imply a moſt unlimited Contradiction; if, in condition of mere nature, there was a time when all of humane kind, then living, might be ſuppos'd equals: from whence it follows, that if that ſort of natural freedom be granted, there cannot any one man be choſen a King; unleſs by the univerſal conſent of all the people in the world, at one inſtant, without the contradiction of any ſingle Perſon: And if it be true,

that

hat Nature hath made all men free, and consequently equall'd in right to all things whatever, it cannot ſeem reaſonable that they ould have power to alter the Law of Nare, tho all mankind ſhould concur in one Vote; for which reaſon no people could conr ſuch a power on one man as they had not themſelves.

If the general ſignification of the word People be diſavow'd, and men will ſuppoſe hat the People of particular Regions, or Countries, have power and freedom to hooſe Soveraigns, let them obſerve the conſequence. Since nature hath not diſtinguiſh'd he habitable world into Kingdoms, nor determin'd what part of a people belongs to one Dominion, and what to another; it follows, hat the original freedom of mankind being ſuppos'd, every man is at Liberty to be of what Kingdom he thinks fit; and ſo every petty company hath a right to erect a Kingdom by it ſelf, and not only every City, but every Village, and every Family; nay, and every particular man a Liberty to chooſe his own King, if he pleaſe; and he were a mad man that being by Nature free, would chuſe any perſon, but himſelf, to be his own Governour.

Thus, inſtead of the Inconvenience of having but one King, of the whole world, we ſhall run into a liberty of having as many Kings

Kings, as there are men in the world; which upon the matter, is to have no King at all but leave men to their natural Liberty, as the Patrons of this Chimera undertake to suppose; and yet this mischief the Assertors of natural Liberty would pretendedly avoid.

If neither the people of the whole world nor the whole people of any part of the world be meant; but only the major part, or some other part, of a part of the world; yet still the objection will be the stronger: For besides that Nature hath made no partition of the world, or the People into distinct Kingdoms, and that without a universal Consent no partition can be agreed on: Yet if it were lawful for particular parts of the world, by consent, to choose their Kings, their consent would bind none to Subjection but such as consented; for the major part never binds but where men at first agree to be so bound, or where a higher power so commands; and there can be no higher power than Nature but the Supream above; wherefore if neither Nature nor Omnipotency appoints the major part to bind the less, their consent is not obligatory to any besides themselves. And notwithstanding all these stupendious, and abominable Irregularities are clearly deducible from the fanciful mistakes, and principles of some who most speciously endeavour to insinuate their political notions, by affirming that

hat primitive Soveraignty, was firſt rais'd
y popular allowance. I will ſo far, added
e *Jeſſinedos*, gratifie their Aſſertions, as to
oncede, that either from Nature, or by a
eneral conſent of all mankind, the world was
t firſt, however improbable the conjecture,
ivided into particular Kingdoms, and the
ajor part congregated of each Kingdom,
llowed to chooſe their Monarch; yet even
n that caſe, it cannot be truly ſaid that ever
he whole people, or the greater number, or
ndeed any conſiderable part of the people
f any nation, ever conven'd to any ſuch
urpoſe; for except by ſome ſecret miracu-
ous inſtinct they ſhould all meet at one time
nd place: what one man, or company of
nen, leſs than the total People, hath Power
o appoint either the day, or place of Electi-
ns, where all are alike free by nature? And
ithout a lawful Summons it were moſt un-
uſt to bind thoſe that are abſent; the whole
eople cannot ſummon it ſelf, one man is ſick,
nother is lame, a third is aged, and a fourth
s under age of diſcretion; Yet all theſe, at
ne time or another, or at ſome place or other,
ight be able to meet; If they might chooſe,
ccording to theſe circumſtances, as men na-
urally free would certainly require.

In Aſſemblies that are by human conſtitu-
ion, the ſuperiour power that ordains ſuch
Aſſemblies, can regulate, and confine them
both

both for time, place, and perſons, and oth
circumſtances; but where there is an equal
ty, by nature, there can be no ſuperiour pow
er, conſidering every Infant, at the hour it
born, hath a like Intereſt with the greate
and wiſeſt man in the world. And it is cle
that thoſe who are the people this minut
are not the people the next minute; for ma
kind is like the Sea, ever ebbing or flowing
every minute one is born, and another dies
no one time can be indifferent to all mankin
to aſſemble, it cannot but be miſchievous a
ways, at leaſt to all Infants, and others unde
age of diſcretion; not to ſpeak of women
eſpecially Virgins, who by Birth, have a
much natural Freedom as any other, and fo
the moſt part uſe it accordingly, and there
fore ought not to loſe their Liberty withou
their conſent.

But in part, to ſalve this main objection
it will be ſaid, that Children may be conclu
ded by the Votes of their Parents: This re
medy may cure ſome little of the miſchief
but it deſtroys the whole Cauſe: And at laſt
ſtumbles upon the true original of Govern
ment: For if it may be allow'd that the
acts of the Parents bind the Children, then fare
wel the doctrine of the natural freedom of
mankind; and where Subjection to Parents
is indiſpenſable, there can be no natural Free
dom. If any reply, that not all Children
ſhall

ſhall be bound by their Parents conſent,but only ſuch as are under age; it muſt be conſidered, that in nature, there is no non age: If a man be not born free,ſhe doth not aſſign him, any other time, when he ſhall attain his Freedom; or if ſhe did, then Children compleating that age ſhould be diſcharg'd of their contract. So that in concluſion, if it be imagin'd that the people were ever free from Subjection, by nature; it will prove a mere impoſſibility to introduce any kind of Government, without apparent wrong to a multitude of People.

On the contrary, ſaid the *Juſſinedos*, it is evident from what I have expreſs'd, that by primitive fatherly Superiority no Inhabitants of the Earth were ever deſtitute of a rightful Monarch; and if at any time, by reaſon of worldly Alterations,and Revolutions of State the proper Soveraign is unknown; yet this, is no fault in Nature, but the Negligence, or Ignorance of thoſe by whom the right Heir ought to be diſcern'd: And if we look gradually backward, as far as we can imagine the beginning of humane Race,we muſt conclude, that it was from paternal Prerogative, and not by Contract, Mixture, or popular Condeſcenſion, that Monarchy was originally obey'd.

The *Athenian* Senator, return'd the *Juſſinedos* his thanks, for the ſatiſfaction he had receiv'd

ceiv'd from the prudence of his Diſcourſes, in every particular; and aſſur'd him withal, that his Deciſion of the Riſe of humane Government, which according to the Grandeur of his reaſoning, muſt exert it ſelf from Primitive Fatherhood, and enlarg'd as Families encreas'd; and the world, by degrees was repleniſh'd with People. And I judge, that it is almoſt impoſſible to obſerve the innumerable Errors, and Contradictions, that redound from the contrary opinion.

And if, as you judiciouſly reaſon'd, there be no diſtinction of perſons, in a ſuppos'd primitive Freedom of Mankind; who can deny, in ſuch a condition of natural equality, that Children and Servants might not pretend to ſtand on the ſame level Candidates with their Fathers and Maſters by their joynt Votes, they having been, whereſoever men were, far more in number than Parents and Maſters; they might, as the major part, overrule the Election of their Superiors, in order to the Choice of their Monarch.

Pardon me, ſaid the Senator, if I preſume to add, to what you have deliver'd: not that I conceive any thing you have ſpoken wants Illuſtration, but as I thought fit to confirm you, by the example I mention'd, that I have receiv'd no ſmall Satisfaction, from your Judgment; notwithſtanding I have that reſpect, as being a *Grecian*, for my native Coun-

try,

try, and the wiſdom it claims, that I am deſirous that the opinion of ſome grand Politicians there may be examin'd, and why by their maxims of State they undertake to aſſure us, that there is naturally ſuch a political Ingredient as mixture in the monarchial Government that was firſt introduced.

The argument they produce ſeems to have a ſpecious regard to Equity, and the publique Security; for how can it be thought, ſay they, that reaſonable men would be ſubject to the Preheminence and Rule of one ſole perſon, unleſs he were conditionally oblig'd to govern accordingly, or which is all one, bound by publique contract to obſerve ſuch Laws as the People, the prime Legiſlators, judg'd neceſſary to annex to their choice of a Soveraign; and turning to the Philoſopher, his Countryman, told him that he being converſant in their learned Schools, and more accurately knowing in the philoſophical and political diſputes than he could pretend to, he deſir'd, that he would briefly acquaint the worthy *Aſtreadan* that ſpoke laſt, with ſuch tenents of State, as the ſcience and practice of his Country had moſt reputed; that it might be diſcernable whither the Politiques of the *Aſiatiques* or *Grecians* were to be preferr'd.

The Philoſopher replyd, that by the beſt ſearch and ſtrength of his underſtanding, he

perceiv'd from the Writings and Discussion of the most erudite of his Sect, that Monarchy, as the *Fussinedos* had dilucidly prov'd, was derived from paternal Superiority, as ancient as the first being of mankind; and that it could not procede from any original Stipulation or Covenant betwixt the Soveraign and People: And if otherwise debated or insisted on by the popular notions of some, the fond that they pretend of Monarchical Government, must needs be very instable and perpetually uneasy to King and People, for what is more pronely conceiv'd and dispers'd from the seducing Industry of those who are desirous to interest themselves in vulgar esteem, than to allure common Understandings, by teaching them to believe that their assent was primitively essential, to the erecting of Soveraignty; which plausibly effected, on the stubborn conceptions, pride, and resolution of ordinary persons, they are with no less facility intrigu'd, and taught to conclude, that they were makers of Kings by original contract, and so far, at least, a share in the foundation of Monarchy. Which maxime, however delusively or seditiously convey'd, has seldom fail'd by instigating vulgar apprehensions to contest and quarrel with their supream Magistrate as they have occasionally thought fit, and likewise too often incited them to lift up their armed hands not only to oppose,

but

but to dethrone their Soveraign, as the lamentable and barbarous effects of violence and blood, when caus'd by popular prevalency, deplorably testifie to the ruine of common tranquility.

In some exigents of state, the soveraign power may reside in the most considerable part of a nation; as put the case the King dies without an Heir, the conferring of royal Dignity shall not appertain or escheat to the whole people, but to the supream Heads, and Fathers of Families; not as they are the people, but as they are Fathers of the people, over whom they have a superintendent power devolv'd unto them after the death of their Monarchical Ancestor; and if any can have a right to chuse a King, it must be in these paternal Superiors, by conferring their distinct fatherly prerogatives on one sole person.

I am not ignorant, said the Philosopher, that Monarchs are not now as they were at the first planting or peopling of the World, if consider'd in the direct sense of fathers of their Subjects and Kingdoms: But howsoever it comes so to pass, by worldly revolutions, the primitive and natural claim is not extinguish'd thereby; because no argument that can be brought from matter of fact is sufficient to defeat the concern of Right.

True it is, that in some parts of our *Grecian* precincts, there have been soveraign dominions, which by the promoters and favourers of such governments have been term'd limited, or mix'd in point of Rule by an equality of Legislative Power in the King and People, but how more than one Paramount Establisher of legal Constitutions can consist with the nature of Monarchy is not to be understood.

And wheresoever there are divers supream State-holders, there can be no Soveraignty by reason that Monarchical Regiment is essentially Indivisible, and therefore not capable of partition or mixture.

If in a Royal Government there be allow'd a joint coucurrence of King and People in the Constitutions of Laws, 'tis reasonable to conclude that it proceeded from the Grace of the Monarch, for no such right could belong to the People neither by Nature, as has been explain'd, or original Contract with the Soveraign, however the liquorish pretence may gratify some vulgar Pallates, who too pronely relish the glib Insinuations of factious Contrivers.

And whosoever will imagine that the Monarchical Power can be so intrigu'd or mix'd, must upon maturer consideration, acknowledge that he totally subverts the denomination and quality of Soveraign Dominion.

And

And thus I prove it: Let us ſuppoſe that in ſuch a pretended Monarchical eſtate there ſhould ariſe a difference betwixt the King and People; as who can doubt but in that mingle of rule it would too frequently happen, who ſhall be the Judge of that miſunderſtanding betwixt them, or by what means it ought to be Compos'd. If the determination be affirm'd to belong to the People, the Soveraign Authority is then deſtroy'd, and conſequently the being of Monarchy. If they grant, as I conceive they ought, That the Judiciary Power is ſolely in the Royal Perſon, they bid adieu, in thoſe words to their ſo much celebrated notion of limited and mix'd Soveraignty.

Neither is it avoidable, in ſuch a Conteſt betwixt the Monarch and People, that recourſe muſt be had, for want of other Judiciary Determination, to the unruly Conſcience of the Multitude; and whether ſuch a method of diſorder would not produce Anarchy and Confuſion, I refer it to the reaſon of every unbyaſs'd Underſtanding.

The *Grecian* Senator, tho ſomewhat more nicely inquiſitive than the reſt, into policies of State, aſſur'd the Philoſopher that he comply'd with his precedent diſcourſe in affirming, as the *Juſſinedos* had before Judiciouſly prov'd, That Monarchy in the moſt early time of humane being, had a riſe and

institution from Paternal Right, in whomsoever was the first Father, and therefore King of his Family.

Nor do the most ancient Records mention other Primitive Rule than perfect Royalty; so that no Popular form of State but must have a later date than Kingly Superiority.

Notwithstanding it is apparent that subsequently other Governments have been introduced, Entitled, Republicks or Commonwealths, and sometimes intermix'd with Monarchy, as the total Community have been representatively Interested in the enacting of legal Establishments.

That this kind of Soveraignty has in some parts of the World, and by such as value themselves on the suppos'd Wisdom of their Politicks, been highly applauded, if not preferr'd in their opinion, before all other.

Witness the *Lacedemonian* Monarchies in our native Country of *Greece*, by which Constitution the Royal Government is limited and mix'd with Popular Authority; in that severe manner too, that the Votes of the People, as they are there assembled or represented by Persons delegated to that purpose, do not only over-rule the Commands of their Monarch, but render him accountable to them, whensoever they please to question the actings of their King, as is practically known from the proceedings of the *Ephori* within that Dominion. To

To which the Philoſopher Anſwer'd, That the qualification and titular nature of the *Spartan* or *Lacedemonian* King was eaſily diſtinguiſh'd, if duely compar'd with the inherent Propriety of Monarchical Rule. And what *Grecian* does not know that the *Spartan* King had nothing to do with the execution of the Laws, or Civil Government, tho main Kingly Attributes, and was but in effect a Captain General, for he had no compulſive Power but when actually in the Field, and therefore no other than Principal Commander of the Army of that State, tho bearing, for Honours ſake, the Name of Soveraign?

Notwithſtanding which, there are a ſort of perverſe and litigious diſcuſſers of the concerns of Kings, that would pretend that the figure of this *Lacedemonian* Royalty ought to be reſembled by other Monarchical Governments; or that the Soveraign ſhould be guided and impos'd on at the arbitrement of the People, which were in effect to debaſe a King beneath the People, and render Majeſty no other than a Property at their diſpoſal. To which purpoſe, ſome Popular Diſputants preſume to maintain, That all Power was originally in the People, and that Crowns and Scepters, but as the Pageantries of Thrones, were beſtow'd on Kings by common donation, and revocable on breach

of ſuch Conditions as they pleaſe to call the original of Laws and Regal Dominion. And if any Judicious ſearch be made whereby to diſcover the fond of ſuch Principles, they may be charg'd with as much notional obſcurity, as the brain of Man muſt neceſſarily encounter, that would undertake to demonſtrate the elemental Congreſs of the material parts of the Univerſe, when Chaos was firſt diſſolv'd.

And ſhould we ſo far Indulge this wild and licentious Maxim, as to concede that the Monarch was oblig'd not to ſuperſede, or in many caſes, alter the known Laws; and that if he did, that it is radically in the People, under the notion of original Contract, to Compel or Depoſe their King. Is it not abſolutely requiſite, that thoſe many caſes ſhould have been undoubtedly inſerted at the time of this grand bargain, for the initiating of the Monarch and Subject? Now if it be not clearly ſo recorded, nay, manifeſtly legible in National Conſtitutions, it ought to be ſlighted as a moſt extravagant fiction; for what is more Abſurd, than to imagine ſuch an uncontroulable Power in the People, yet find no ſuch Capacity, relating to them, expreſs'd by any known Law, however Eſſential to the ſafety and well being of King and Subject, to be acquainted with their fundamental obligations and puniſhments in caſe

of

of violation; and it were highly unjuſt, ſhould any oppoſition or penalty be inflicted on the ſupream Magiſtrate, and he leſs ſafe or priviledg'd than a common Perſon, to defend himſelf; if there be no Law extant that declares, in what manner he ought to be call'd to account by the People.

Others, who would be thought no leſs curious than deep in their political Sentimenrs, have imploy'd the beſt of their skill to convince mankind, that no Government can be more exactly ballanc'd, in reference to publick Satisfaction and Benefit, however skew'd appears the domination, than a compleat mixture of Legiſlators by a temper of Monarchy, Ariſtocracy, and Democracy; or which is the ſame, a compound of three Eſtates imply'd by King, Nobility, and Commons.

Which kind of rule, if duly conſtituted, doth preſuppoſe a ſuitable Goodneſs and Complaiſance in order to the promoting of Grandeur, in every reſpect; on which ground I readily acknowledge, if the Principal Members of the main body of a Nation, are of fix'd Integrity and Duty, as muſt be imply'd by the intended Virtue and Participation of Rule, committed to the truſt of Perſons thus ſignally concern'd, that there is undoubtedly an Excellency, as well as publick advantage and glory, in a Goverument ſo eſtabliſh'd.

Whereas

Whereas contrarily, whenſoever a body politique, form'd as I have ſpecifi'd, comes to be deprav'd and conſequently fermented and inflam'd by Faction, there is no political Regimen: that is more perniciouſly endanger'd by practices of men and convulſions of ſtate, than by this manner of reputed intermixture of three Legiſlative powers; when render'd impracticable by means of diſſention or oppoſition.

And who can doubt, if animoſities arive to an uncompoſible Breach, betwixt the Monarch and ſuch as perſonate theſe eſtates, or betwixt thoſe who repreſent the Nobility and Commons of a Nation, the Intereſt of the Royal Magiſtrate muſt ſuffer in a high meaſure, until to invalidate that Inconvenience, the Monarch, who had limited his rule before, finds himſelf neceſſitated to aſſume, if prevalent enough, an abſolute ſoveraignty.

On the other ſide, when popular conteſt and violence is equivalently predominant, and that the Monarchy is ſubverted thereby, in ſuch a Revolution it uſually follows, that out of the Ruine of the Soveraign Rule, the the admir'd *Phœnix*, in the opinion of the vulgar, call'd a Republick, is by their Potency erected, unleſs their numerous ſway and exorbitancy be deluded to aſſiſt the ſubtile ambition of a ſole Uſurper.

And

And whenſoever the impetuous vehemency of the People is worſt diffus'd, it is manifeſt to every diſcerning Judgment, that the perverſe conceit of an original contract, betwixt the Monarch and Subject, however unreaſonably the People be ſeduc'd in granting the ſuppoſition, as has already been prov'd, is the uncertain foundation on which this *Babel* of Popular Confuſion is uſually exalted.

Neither can it be properly affirm'd, by any calm or unbyaſs'd apprehenſion, that a King cannot in ſome exigents of State, deviate from the uſual ſenſe of Law, when the motive is of that extraordinary and grand import, that ſhould he not be allow'd a Superiour Prerogative, both Government and Laws would be totally ſubverted; let the inſtance be made in theſe following particulars.

Suppoſe, as the firſt Quere, that by the turbulent contrivement of Seditious Perſons, in whatſoever ſtation imagin'd to act, the Soveraign ſhould be denied the aſſiſtance of his People, or that his Subjects ſhould be withdrawn from their Allegiance, and infected with a miſchievous deſire to diſobey and alter his Government and eſtabliſh'd Laws, or give up his Power and Perſon to a Foreign Enemy, ought not he, by imploying the Purſe and Perſons of his Subjects, in any

any method he judg'd moſt proper, to endeavour to obviate and depreſs ſo horrid a guilt and violation of Right within his Dominion?

The other is, that ſuppoſing there is in Being a poſitive Law that declares it treaſonable for any Perſon whatſoever to convey the King or his Son and Heir privily out of the Kingdom, might not the Soveraign notwithſtanding this Statute, in a ſudden and highly apparent danger, by which his life and his Sons would be probably endanger'd provide for his own and his Childs ſafety, by commanding, to that end, the ſecret aſſiſtance of ſome few of his Subjects and Servants? What reaſonable man but muſt grant that it were below the level of common ſenſe to deny the Monarch the liberty in both theſe caſes of ſuperſeding the Law? And it were all one as to affirm, That the Soveraign ought not to be allow'd the exerciſe of his Underſtanding, as to argue or quote a Statute againſt the rational ſecurity and preſervation of his Perſon and Government when there is no better expedient to provide for the ſafety of both. By all which it appears, that it is impoſſible for a Monarch, in all circumſtances, to Rule according to Law; nay, that it were ſinful in him, in ſome exigents of State, not to infringe a legal Ordinance, when it would rather obſtruct or hin-

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der the defence that he might otherwise provide for himself and People.

And it is no less manifest, that whosoever shall assert that there is such a Government as a limited or mix'd Monarchy, or a Soveraignty proceeding from original Contract with the People, and suitably practicable in all occurrences and circumstances of Rule, however such a man, by his notional mingle, or twisting together King and People, may pretend to be of more nice and acurate Politicks than others: He would be found to be as fully impertinent in his supposed method, as if he had propos'd a Speculation in Government that was neither proper or useful.

To which purpose, our great Philosopher *Aristotle* determines; where he affirms, That whereseever is said to be a King according to Law, there is no sort of Government or Kingdom at all. His meaning, I conceive, is, That the Law cannot be suppos'd superiour to the Monarch, but it must be likewise granted that the Legislators by whose concurrence it is produced have also more supream Power than the Monarch within his Dominion.

And I undoubtedly believe, concluded the *Greek* Philosopher, that conditional Soveraignty, as some may imagine it relates to King and People, is morally inconsistent with monarchiual Regiment.

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The *Aſtreadan* Magiſtrate told the Philoſopher that he was well ſatisfied with the Judgment given by him; that enough confutes the perplex'd notions of ſuch as endeavour to pervert and obſcure the clear proprieties of Royal government: Which, ſaid the *Juſſinedos*, have had an unalterable eſteem within our Region, notwithſtanding the pernicious Induſtry that has formerly been us'd, by uneaſie and fantaſtical perſons, who having been allur'd by the political Sophiſtry of ſome of your *Grecian* Schools, they ſeem'd rather deſirous to live under no government, than not to be cavilling diſputants in behalf of their notions; by which they inſiuuated that a popular allay and mixture was neceſſary to be temper'd with Monarchy. And this kind of Phanaticiſm in politiques having diſpers'd ſome of its ſeeds in *Aſia*, about the time that the mighty *Zerxes* planted a Colony of *Grecians* in a neighbouring Country to this Iſland: Whither this perverſe and wrangling Sect, in their meaſures of Submiſſion to civil Dominion, had ſoon imported their motly Principles. But this endeavour of theirs did neither far or long propagate their Cavils; by reaſon that our Government had in precedent time, provided againſt ſuch extravagant and diſorderly opinions that might tend to moleſt or deprave the publick manners of our Natives; as you ſhall ſoon underſtand.

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In the mean ſpace I will impart, by your leaves, the ſenſe that our wiſe predeceſſors had of the pernicious tenent of a heteregeneous or mix'd Soveraignty. Well knowing that a paradox in ſtare, if ſpeciouſly diffus'd, no leſs than an intricate novelty in worſhip, meets not ſeldom with a facile reception from the multitude; by reaſon that their Intellects are for the moſt part ſo capricious and uneaſie in their eſteem of the Rule they are under, as they judge that no dominion can have a ſubſtantial ſupport, unleſs in the main bulk it has a groſs reliſh of popular compoſition.

Which ſurly conceit, when patroniz'd by ſuch guides whom they are moſt inclin'd to follow, provokes them to conclude that Monarchy ought to be ſo intrigu'd and regulated, from whence the conſequence has been unexpreſſibly inconvenient, and inſtead of promoting common intereſt and repoſe, it has been, in ſome Nations, the prevalent ſourſe of overflowing animoſities.

Inſomuch that where the Soveraignty has been thought moſt exactly to participate of two other Eſtates, that is to ſay, of Ariſtocracy and Democracy, it has encourag'd and produc'd as dangerous enormities as their ſeveral oppoſitions could bring to paſs. And 'tis an undoubted truth, that ſuch States, wherein the Soveraignty is ſaid to be divided,

are

are not rightly to be call'd Commonweaiths, but corruption in the civil rule.

In like manner, where the people are but taught to believe that they are in themſelves or Repreſentatives, in any kind ſharers with the Monarchical ſtate; ſuch a people are ſeldom without horrible diviſions, ſeditious contrivements, which as the height of confuſion and miſery, too often produce the outragious calamities and bloody violence of Inteſtine War. Neither was it ever obſerv'd, where the Soveraign power has been but reputed deviſible betwixt the Monarch and People, that the diſturbance and quarrels for Superiority in Rule, have not ſometimes prov'd of that pernicious Conſequence, as they have turn'd the State into Confuſion, until by change of Dominion either in one Perſon, or more, a new model of Government be introduc'd by a total Subverſion of the old.

If the Monarch by national conſtitutions provides ſo favourably for his People as to have their adviſe and concurrence in the creating of Laws, which in Prudence is the beſt choice that a wiſe King can make, both as to his information of publick concerns, and in what manner they ought to be provided for by the moſt effectual expedients; by reaſon that ſuch of the People as are duely appropriated to that purpoſe ought to be judg'd moſt knowing

knowing of the State of the body politick, and how by their assistance their Monarch may be enabled with most Glory, and content to his Nation, to support the Grandeur of his Throne and People; doth it therefore follow, that any such may so far prevaricate from this Grace and Complaisance in their Monarch, as to conceive by their being elected and called for the service of his Dominion, they may take leave to impose on their Prince, by pretending to have a share in his Government, or that of right they ought to be so admitted on the account of original Contract; or as they claim, by their conceited determination, however improbable or absurd, that the Soveraign power ought to be divided betwixt their Monarch and themselves. Would not every indifferrnt man conclude, that such a bold Intrigue of State could tend to no other end but to instigate and ferment, with more applause, misunderstandings betwixt the Monarch and People. From all which 'tis undeniably certain, that the distemper proceeds from an unnatural Excrescence and Growth of Factions in the body politick; when by such positions men would insinuate the intermixture of either Aristocratical or Popular estate, or both conjoyn'd in prejudice to the genuine Right of Soveraignty.

And I dare avow, that whereſoever ſuch maxims are boldeſt aſſerted, they are always deſign'd and patroniz'd, by ſome Perſons, with no other Intention than by pretending to expedients, in order to redreſs Exorbitancies in the Throne, that they might ſpeciouſly intereſt themſelves by attaining the height of a more arbitrary or unlimited power over their Fellow Subjects, than all their Recrimations or alledg'd failings in their Monarch, if true, could ever import.

Nor has the dangerous encreaſe of thoſe pernicious and unaccountable tenents, in paſt time, wanted the ſevereſt animadverſions from our *Aſtreadan* Dominion; whereby there might condign impreſſion remain in the poſterity of thoſe whoſe Progenitors had, in precedent Ages, tainted their Allegiance by being malevolently diſpos'd in oppoſition to the purity of our eſtabliſh'd Monarchy.

And thus by the publick diligence of our State, care was ſeaſonably taken that the original Authors, Contrivers, and Abetters, of ſuch perplex'd and froward Principles, ſhould be notoriouſly diſreputed and convey'd to future Memory, whereby their Names and Families might be diſtinguiſh'd from the Integrity of ſounder Judgments; to which end they ſtand mentioned in our Annals and Records with the Epithites of Mungrel, or pied Politicians.

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This was done with no Intention to reflect on their posterity, otherwise than by reminding them that the incompatible and detrimental tenents of their Forefathers ought to be resented by their Lineage in such a publick manner as by our State was provided to that purpose.

Which vertuous policy of our Government having been, in after Succession of our Princes orderly regarded by measures proper for its Conservation, the men of mixt Principles, together with their gross allay whereby they had heretofore debas'd the genuine value of Soveraign rule, have not propagated the evil of their imperfect opinions, in such who were descended from them. Notwithstanding, that nothing is more dangerously incident to humane Nature than out of Pride, or Hope of popular Glory, to add to their Crimes the perverse maxims of their Progenitors.

And I dare affirm, said the *Jussinedos*, that wheresoever the method I have expres's'd is not commendably practis'd, that no form of Government, tho suppos'd the most exact, can in its essential or ministerial parts, have long Security.

The *Athenian* Senator told the *Jussinedos*, that he much rejoyced to understand by his expressions, considering the deprav'd Rule of Principalities and States, that Expedients

might be found by political constitutions, whereby the Goodness of publick manners, relating to order and common obedience, could be encouraged and preserved; adding, that he well knew that it might sometimes be, tho very rarely, the Felicity of a Dominion to be manag'd by the conduct of vertuous men; but seldom so refin'd that that it could arrive to a Habit, or not too soon vitiated by the corrupt administration of superiour Persons; notwithstanding he readily granted, that the satisfaction expected from Governments proceeds from a supposition, at least of the Integrity of their Conducts; and that neither the superintendency of one sole person, or republick establishment could be otherwise design'd than that Subjects should conclude, that good was meant them by such as govern'd by reason it must conduce to the advantage of all civil superiority to be so reputed. And did they usefully discern, that the obedience of mankind could be so disposed they would acknowledge, in respect of the benefit and assurance they might have from the sound affection of such as are under their Rule, that it was their sure Interest to advance no other conduct in the State than vertuous.

On the contrary, whereſoever the extent and magnitude of Power is more the cir-

triv'd Grandeur of Supream Rulers, than the exemplary value and management of Vertue; ſuch Governments, as you have pathetically inſtanc'd, ſaid the *Athenian* Magiſtrate, turning to the *Juſſinedos*, cannot have ſafe or long continuance: becauſe in ſo doing, Superiour Command does extravagantly over-act the part that ought to be more temperately perform'd; and in all Dominions, as they are more or leſs corrupted, this dangerous evil is accordingly evident: From whence it often comes to paſs, that degenerate and licentious Subjects preſume to reflect on the Juſtice and Conduct of their Monarch, when the main growth of miſcarriages in State, occaſionally ſprings from their Miſdemeanours. By which means, a bad People does in ſome degree neceſſitate a more uneaſie and worſe Soveraign than otherwiſe they might obey, and the reaſon is obvious, becauſe when a Prince obſerves that he cannot over-rule the averſeneſs of his People ſo gently as he would, he thinks himſelf neceſſitated to be ſeverer than in other circumſtances his Inclination would have permitted, there being nothing more difficult, and perhaps leſs ſafe, than to undertake to govern the Wicked by the meer ſimplicity of Goodneſs.

And I am apt to believe, that it is rarely obſervable that any Supream Rulers, however naturally evil, have made it their choice to be rather impertinently exorbitant, or brutiſhly wicked in governing of men, than to have executed their Dominion on a fond of obedient and ſound Morality, if poſſible to be effected by any general deſert of their Subjects: Inſomuch, that if the Worlds moſt Univerſal Experience be duly examin'd, it will concenter with the truth of this aſſertion, That no Monarch, or other Magiſtracy, ever acted ſo prejudicial to their Intereſt, as to elevate their Power above the ordinary height, unleſs provok'd by the precedent Corruption, and ungovernable Inclination of their People.

From whence it has too often come to paſs, that Monarchy, tho by Paternal Right the moſt Ancient and Natural, as is manifeſt from our former diſcuſſions, has exerted it ſelf, by ſome unuſual method to a ſecurer height, or by the irreſiſtable Sedition and Violence of the multitude totally ſubverted; and inſtead of a Lineal deſcent of Rightful Kings, the Blood of Uſurpers advanc'd to the Throne. Or if not ſo, where the vulgar have been more emphatically ſucceſsful, they have never fail'd to convert their predominancy, and repre-

repreſentation of themſelves, into the figure of a Republick.

And it cannot be denied, that out of the ruine of Hereditary Monarchy and the diſorder, if not Anarchy, that has riſen from thence; the Popular States, within our Countries of *Greece*, have had their beginning.

But you *Aſtreadans*, as I gather from what the Reverend *Juſſinedos* has intimated, avowing that your Monarchical Rule is practically manag'd by a Political Integrity, above the felicity of other Dominions, I preſume to make it my requeſt, that the method might be declar'd, that ſo much conduces to the ſtability and happineſs of your King and Nation.

To which the *Juſſinedos* readily anſwer'd, That the happineſs and ſecurity of their Government depended on a few particulars, which had been very anciently in uſage with them, and he hop'd would continue unſhaken in many Ages to come.

The main Pillar that ſupports the reverend eſteem of our Political Conſtitutions, is, That our Religion has had ſuch an entire value and prevalency in our Nation, that no novelty of Worſhip has been able to ſtain the clearneſs of the verity on which it depends; and this has effectually, I doubt not, been explain'd by the Scheme of our belief, that our *Fideſendon* has before expreſs'd: There being nothing more

certain than that the ſoundeſt props of legal eſtabliſhments, will be otherwiſe too weak to ſupport the bulk of Government; inſomuch, that whereſoever diverſity of Beliefs have any tolerable reception, the Sacerdotal Function will be ſo Intrigu'd, and Intereſted thereby, and the Manners of Men ſo prevalently byaſs'd, that Corruptions, under the Notion and Authority of Zeal, will debaſe the obedience that ought to be acknowledg'd to the Civil Dominion. And this can no way be prevented, but by obliging men to believe no more than by the conviction of ſenſe they muſt grant true, and with that ſincerity and plainneſs, that every common underſtanding ſhall not want the aſſiſtance of a profeſſion, to explain their Creed. And where the People are fully intelligent to that end, their Obedience and Manners will be aſſur'd, as long as humane Reaſon can be ſuppos'd predominant, againſt all ſiniſter Innovations to the contrary. Thus, whoſoever reſts ſatisfied of the conviction of our worſhip of Providence, without annexing any devis'd Articles of Faith, ſtands moſt entirely prepar'd to prefer and obey the goodneſs of the Rule to which he owes ſubmiſſion; on which evident foundation, both the worſhip of our Natives and obedience does chiefly depend. On the contrary, as you *Grecians* muſt confeſs, the alterations and ſubverſions of Governments amongſt you, have proceeded from

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no other cauſe than the various changes and deceits of worſhip, as is manifeſt from the different forms and adorations amongſt you: ſo that if the publick profeſſion of Faith be not in its own nature equally manifeſt to every reaſonable apprehenſion, it muſt create Dubitants in Belief, and conſequently Deſpiſers of the civil Authority, as men queſtion the truth of what is propos'd or injoyn'd: But cannot do ſo if the maxims of their Creed are as ſenſibly intelligible as Seeing and Feeling is generally the capacity of mankind. And whoſoever doth judge that he is rationally able to give the lye to the Religion of a Government, would endeavour to promote his opinion, tho it prove no leſs prejudicial than faction in the State, or a means to introduce a change of rule to confirm his Perſwaſion.

From all which 'tis very demonſtrable, that where the ſoul of the Subject doth moſt rationally Concenter with the authoris'd belief of a Nation, ſuch a Government will be more permanently endear'd and obey'd than any other, whoſe ſacred Edicts have not an aſſurance beyond Polemick Debate or Queſtion.

The *Athenian* Senator reply'd, that in their Country of *Greece*, nothing was more difficult or leſs ſucceſsful by the Endeavours of ſuch as ruled, however claiming under any denomination the moſt perfection in civil Eſtabliſhments,

bliſhments, then to be conſiderable enough to ſuppreſs Nonſenſe, in belief and worſhip within their Dominions.

It having been, with them, the conſtant ſucceſs of foppiſh Deceivers to make a Fool of the Conſcience of men, that they might, for their ends, more ſurely deprave their manners: So that I cannot but acknowledge, that the grand corruption of States, have generally emerg'd from the Sillineſs of their Creeds; by which their Devotion and civil Obedience is highly impair'd: And this miſchief is uſually ſo taking with the Multitude, that ſincerity and clearneſs in either is moſt neglected by them. If Laws be ordained ſufficiently uſeful, both as to divine and humane concern, they who are leaſt diſpos'd to like any, will always be requiring new or better; ſo that nothing is harder, than for Governments to ſeaſon Eſtabliſhments ſuitable to the diſtemper'd Pallats of ſuch as ought to obey; and whereſoever that humour is predominant, 'tis a Symptom that the body politick is ſick; and the multiplicity of Laws, the miſerable pretence of its Cure: becauſe evil men, and thoſe ever the greateſt part, are the Complainers, and as much as in them lyes, the Obſtructors of Emendations in State, being reſolved that no expedients, how numerous ſoever, ſhall be enough to provide againſt their Crimes and Faction: If under a Monarch, they have Pleas againſt his

his Miniſters; if rul'd by Ariſtocracy, they are angry with the Nobility; if Democracy be ſupream, then they blame ſuch as repreſent it: And I do not find, ſaid the *Athenian* Magiſtrate, turning to the Philoſopher, that any of your learned Schools have made any Deciſion, whereby to prevent the Growth of this dangerous Inconvenience.

The Philoſopher anſwered, that he did acknowledge, that no poſition of their Schools, or thoſe which the divine *Plato* had moſt acutely deliver'd, could prevent the vain Superſtitions and Fopperies of Religion, that mixt with Governments. Neither had any of their learned, by any Scheems of Policy, proceeded farther than to declare, by way of Theory, what ſort of Dominion was in it ſelf the beſt: In doing of which they have generally preferr'd Monarchical Regiment: On this maxim, that whatſoever is moſt one, is leaſt to be divided. But in the practick part, which is certainly moſt uſeful, their Treatiſes are deficient, by reaſon they have not preſented the world with any ſure expedients, whereby the Perſons that goveru may be ſuitably qualified to communicate and preſerve the Goodneſs intended by civil Dominion.

For ſince it little avails humane Government to have a ſound Foundation, unleſs its

its Conveniencies be likewiſe regular and laſting: So where perſonal Enormities and Failings, eſpecially ſuch that deprave and weaken the body politick, are not duely prevented, let the Laws be never ſo excellent, evil manners will too ſoon give Law to them; On the contrary, there is nothing more certain, that in what kind ſoever a Government be conſtituted, that ought to have the celebrated Approbation, let its name be what it will be, of ruling by ſuch meaſures as both incline and ſecure Obedience from their People, it ought to be reputed more exact than others, that may perhaps have better pretence to the Theory or Title, than to ſuch ordinations of State as tend to the compleating of due Obedience in their People; wherefore the Philoſopher told the *Juſſinedos*, that he join'd his requeſt with the Senator that ſpoke laſt, by deſiring he would particularly declare, the eſſential method whereby he conceiv'd the *Aſtreadan* Monarchs had ſo long continu'd, their happy and famous Royalty.

To which the *Juſſinedos* readily conſented, telling them that he conceiv'd he had in general effectually mention'd before, how it had been anciently the prudent endeavour of his Nation to explode motly Religions, no leſs than mungrel politicks, that

that had ſome time endeavoured to infeſt their Monarchy. The firſt was eaſily brought to paſs by our profeſſing of a Religion that was more ſenſibly Intelligible than any other that undertook to diſſent from it; of which ſo much has been expreſſed before, that I need not, ſaid the *Juſſinedos*, trouble you with any repetition.

As for our State managements, it hath been of long and conſtant uſe with us to prepare Perſons that might be moſt advantageous to the Eſſential Proſperity and Grandeur of our Government, and not only ſo, but by a proper method ſecure all ſubordinate Truſts and Magiſtracy in a ſuitable manner, whereby their Integrity might appear moſt available to the Publick. And this has always with us, proceeded from gracious allowance of our Kings, and the ready deſire of Subjects.

You much ſurprize me, reply'd the *Athenian* Senator, to hear you ſpeak of rendring the Perſons of Men ſo ſerviceable, as you expreſs, to your Nation: And I grant, could that be effected, the exemplary Integrity of your Prince and Nation, together with ſuch Laws as conſequently muſt fortify the Glory and Happineſs of your Monarch, would be

a Preſident, whence other Dominions might take Copies in order to their future Greatneſs.

I doubt not but they would, reply'd the *Juſſinedos*, if they did not too peremptorily judge that the Civil manners of Men, as they too often relate to publick Tranſactions, without having to do with ſuch particular failings as naturally are incident to Mankind, are harder to be remedy'd by the endeavour of a State, than really they would be found, if the Cure be prudently provided.

As in our *Aſtreadan* Principality, where it can be no Mans Honour or Advantage to be otherwiſe than faithful to the Publick, and what is more ſupreamly great, no leſs the concern of the Monarch than the Subject; might not one rationally conclude, that the continuation and fond of ſuch a Dominion, would have a large ſhare of remembrance in Records of Time?

By your leave, ſaid the Philoſopher, I will make a Query before you come to particulars: Suppoſe your King, for I take him to be, as you declare, a perfect Monarch, ſhould by violent extravagancy alter the form of Rule you mention, might not the expedient you have deliver'd fall ſhort of expectation?

I grant, answer'd the *Jussinedos*, that had we ever been Rul'd by a King that possibly could be imagin'd to act so oppositely to his own Greatness, the objection might have some Validity; but we must suppose him in this case both a Fool and a Tyrant, purposely to lessen himself. Neither did I ever hear of any Monarch so foolishly wicked, that he would rather choose to Rule by the assistance of Evil Men, if the good could do him greater service.

On the other side, if the Supream Magistrate observes that Factious and Seditious Inclinations have, in the greatest part of his People, Corrupted, and, as it were, separated from his Throne, the Morality that ought to be annex'd to Publick Duty: To be sure their Prince, if his temper be none of the best, thinks himself in a high measure provok'd to be worse than he was before, and so blends and spreads his evil Genius with the Impiousness of his Subjects, that he, in being Wicked, may be more pointedly Supream in the Grandeur he designs.

But the mischief is, that a bad and unquiet People will be more scrutinously Inquisitive into the Morals and Conduct of their Soveraign, than if they were

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as Loyal as they ought; or that it were eaſie for their Prince, by the meer Philoſophy of Goodneſs, to over-rule the Impious diſpoſition of his Subjects. And tho this implies a Contradictory and Incompatible humour in Men, relating to ſuch as Govern, it is very much the Topicks of the multitude in all Corrupt Dominions.

But theſe particulars have been already enough inſiſted on, I will therefore, in the moſt eſſential manner, according to your deſire, declare what remains to be deliver'd as it reſpects Peace and Wars: Which take briefly thus:

Our Monarchy, as I acquainted you before, is perfectly ſuch both in Name and Nature, not admitting of commixture of Power or Rule, in any kind, with the Subject. And that this Royal preheminency and greatneſs, might be more ſecurely dignified and continued, our Monarch ſeldom confers Titles of Dignity or Honour upon any, unleſs generouſly deſcended and ſuitably accompliſh'd with Abilities and Manners; and if low Birth doth require Advancement, it muſt be qualified by Actions and Parts extraordinarily eminent, it having been prudently obſerv'd by our Government, that the exalting of mean Blood, when not throughly cleans'd by the Vertue of Deſert,

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is resented as scandalous, if admitted to have room amongst Inheritors of Nobility, because Experience assures us that none are more presumptuously haughty or exorbitantly apt to aspire, than persons that rise from low Originals, they being, for the most part, so puffe up, in their own esteem, that they are more conceited of their Merit, than prepared to acknowledge that it can be recompenc'd by Reward or Dignity; which shews us, that Pride is very incident to such Complexions, when they ought least to be uneasy to others, by forgetting from what home they came. And that all subordinate Magistracy and Trust should be most carefully inspected, whereby no Persons with us are held capable of either, unless they pass the Inquiry and Test of their publick Integrity, which by eminent and approv'd Supervisors commission'd by Royal Authority to that purpose, must be authentically signified and recorded by them, provided that such persons as they judge fully qualified, do under their Hands and Seals not only give assurance that they will duly execute such employments of State, but also indenture with the publick, that in case any Corruption or private Interest be found in their management detrimental to our Government, that they shall not only be censur'd and refund for their exorbitant and avaritious Crimes, but likewise so many of their Kindred and Posterity reflected on, as was held necessary by our Magistracy, to their perpetual disgrace and incapacity of publick imployment suitable to the nature of their offences in every respect; for which we have an irrevocable Ordinance of State, and occasionally executed to that purpose: and should I call it the unfading flower of our Monarchical Regiment, you may perhaps, when duly weigh'd by your intellect, allow it an Epithite no less deserving.

The *Athenian* Senator reply'd, That what the *Fassiredos* alledged was in substance actually the same in every well constituted Dominion; where tho all persons are not requir'd, under the severe Tests he mentioned, to render themselves capable of national Manage-

ment and Truſt : Yet there is no prudent State but inflicts grievous Penalties on Criminals according to their demerits, and upon their Poſterity too, both in the forfeiting of Honour, in caſe they were ſo qualified, and likewiſe of their Eſtates ; but not by any ſuch immutable Decree, as could not be reverſed by the Civil Magiſtrate, in mercy to the Heirs of Offenders. and I ſuppoſe you limit the ſeverity you mention, as it may be requiſitely abated by compliance or ſubmiſſion of men, when under the unhappy circumſtance of having ſuch Progenitors.

The *Faſſinedos* anſwered, That the conſiderable policy of State he mentioned, had been of long time with that Equity practiſed in their *Aſtreadan* Principality, that none could find cauſe to blame the means that was uſed for publick ſecurity, whereby their Nation was in a high meaſure preſerved from the malign deſcent of Tenents and Crimes, that had ſometimes infeſted their Dominion, when the impious poſitions of Anceſtors had been too depravedly inherited by the Off ſpring and near Allies to men, who were not only the Patrons of ſuch malevolent deeds and maxims, but likewiſe the Propagators of the blood of thoſe that too propenſely inherited the depravations of Predeceſſors, or thought it for their glory to be Aſſertors of the ſame Principles, without duly apprehending the contagion they derived from their Predeceſſors, by adhering to the Enormities of their Tenents and Practiſes, that had proved ſo detrimental to common Tranquility and Preſervation : againſt which high Inconveniences, our Government has provided an ample prevention, as you ſhall ſoon underſtand.

The *Græcian* Philoſopher, being not a little ſurpriſed in expectation of what the *Aſtreadan* Magiſtrate intended to deliver, told him, that he begg'd a Pardon from him, if, before he farther proceeded in opening to them the great and uſeful Prudence of their State, in providing againſt the inheritable growth of Factions in that Nation, he took leave, as a Philoſopher, to expreſs the

the tranſcendent Encomium, that he was ready to allow an expedient of that nature, which he confeſt was to be learnt by him; and far ſurpaſs'd the moſt refin'd philoſophical notions of policy that had at any time exercis'd the famous Schools of *Athens*; none of whoſe exquiſite Ingenuities or literature had ever been able to form any proper and laſting expedient, whereby ſoundneſs might be reſtor'd and conferr'd to their body politick: Tho very manifeſt it be, that within that famous dominion, the partialities and diviſions that have by deſcent, as it were, proceeded from Father to Son, have a little impaired the Glory of the *Athenian* State; and it is too obvious, that from the Pride of ſimilitude, or as men generally are addicted to value the Maxims and Actings of their Predeceſſors, they have prov'd no leſs the Off-ſpring of their crimes than blood. But to remedy a Contagion that has too frequently ſuch a pernicious emanation with mankind, muſt needs be not eaſily obtained, tho deſerving all commendation if duly accompliſhed: For if in the natural body the hereditary Diſeaſes of Gouts, Dropſies, and other Diſtempers, are ſo hardly remedied, how much more difficult is the means of cure, that muſt be applied to the Indiſpoſitions of the Soul, when the tincture of her guilt, from the publick tranſgreſſions of evil Progenitors, is decendently made the crime of poſterity.

To which the *Aſtreadan Faſſinedos* reply'd, That he granted it might be ſome difficulty to ſuch, who had not experimented the poſſibility and conveniency of the prevention, whereby malevolent tenents and practices were hinder'd from being entail'd on ſucceeding generations: And it is well known to our Records, how our Nation in former times was peſter'd with factions in many of our eminent Families, till we cur'd the exorbitancy of that depending evil; nothing being more obſervable, as the Philoſopher mention'd, than a proneneſs in men, out of the obliquity and haughtineſs of their Spirit, or from a vain-glorious deſire of being eſteem'd no leſs popular than their Anceſtors, on the

account of their positions, to patronage the errors of their Progenitors, however obnoxious to the publick.

The *Jassinedos* told the Philosopher, that by what had been formerly instanced he might easily apprehend, that before the *Astreadan* Profession of Faith was brought to that entire Efficacy already mentioned, no small difficulty was encounter'd, in past times, to expunge the pernicious politicks. That many endeavour'd to annex to their notions of belief, highly patroniz'd by foreign States and Principalities, and suitably defended by the prevalency of several Priesthoods, that made it their business to worship accordingly: Amongst whom, such as endeavour'd most to sublimate their Hierarchy, were for erecting a Sacerdotal grandeur, under the denomination of Archflamens, with other subordinate Diocesan grandeurs, which tended to a Monarchical Supremacy in their function: and these were more addicted to fix an Ecclesiastical preheminence in their Priesthood, than to allow it any political Basis on the account of the Civil Magistrate: Others there were that annex'd to their belief a more popular Conduct, either as they held Synods to elect and set apart clerical persons for the exercise and asserting of their Worship; or were chosen by parity of Vote, as the Lay Members of their Congregation thought most requisite for the service of their persuasion. and these last mention'd were Antimonarchically principled, that is to say, devoted to Government by way of a Republick. In fine, all these factions were soon extinguish'd, the so much endear'd by their several Priesthoods, after our Indivisible Religion had been sufficiently explain'd. Notwithstading all which, such persons as had no hope to perplex the perspicuity of our devotional belief, were notwithstanding highly industrious, heretofore, to convey such political Tenents as were very detrimental to our civil Government, either as they had obtruded and dispers'd positions, the figments of their brain, that tended to a factious commixture of Aristocracy and Democracy, with the Roy-

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alty of our Monarch, for which they were term'd by us mungrel, or pied Politicians, as was already mentioned; or actually caus'd, on the account of their Tenents, Commotions and Rebellions, within our *Astreadan* Dominion. Wherefore to satisfie your desire, by acquainting you in what manner the Prudence of our State, not only obviated and prevented the designs of such Members within our Nation, that in past ages had caused dangerous Revolutions and Convulsions in our civil Government, together with a vast expence of Blood and Treasure, but also established our Monarchical Rule and Greatness in the purity that it now injoys: It will be necessary that I amply declare, as I precedently instanced, the method taken by our Government, not only to punish the crimes of Malefactors, but also to convey such Animadversions and Disgraces to their Posterities, that were highly useful in reference to the Issues and neareſt Allies of those Persons, who by a just and signal Infamy were deterred from continuing the Enormities of their Fore-fathers. It having proved of useful experience, within our Dominion, that the shame of descending Ignomy has effected more amendment on the opinions and persons of men; otherwise too prone to endear, if not vindicate, the Maxims and Oppositions of their Progenitors, however detrimental to our body politick, than the most severe execution of Laws; which, as they had but a personal extent, and consequently so terminated, their Disgraces and Punishments on Delinquents, did little abate the facile inclinations of men to value themselves by attaining popularity from their Predecessors, tho in Principle as bad as they could derive from them. From which source of evil, it was heretofore usual with us, that men took upon them, not only to uphold the Faction of their near Relations, but likewise to condemn our Government, for exacting such due Inflictions as were necessarily executed on such Offenders.

I confess, said the *Athenian* Senator, that this expedient, if made practical as you alledge, does far surpass

all the provisions that our wisest *Grecian* Law-maker have yet composed in their most elaborate legal Constitutions, whereby they would render an exact integrity of Rule and Obedience: but could never foresee, by any useful prevention, how descending animosities, and exorbitant opinions and factions too apt, as you have well expressed, to be indulg'd by the inclinations of men, who in hope of vulgar applause, or to improve the merit of their ostentation, together with the Interest they designed, in being esteemed successively Patrons by assimulating the Maxims of their Predecessors, might be legally prevented by any such compendious institution as you seem to demonstrate; enough to conjure the Spirit of *Solon*, or *Lycurgus*, to pass by miracle from t'other world to be your Auditors, and return the wonder of your *Astreadan* Republick to be contemplated by a Senate in the *Elizium* Abodes, where the Souls of wisest Legislators are supreamly resident; since what you offer does far exceed the best prospect of their Laws and Politicks. Wherefore not to delay my earnest desire to be thoroughly informed, be pleased to make our expectation so happy, as to declare the particulars of the extraordinary State invention, that has given to your *Astreadan* Monarchy the eminent Tranquility and Happiness it now enjoys.

The *Athenian* Magistrate having thus delivered his sentiment, the *Astreadan Fassinedes*, with a grave comportment and audible voice, declared unto them, that the method whereby the prudence of their Monarchical Regiment had obviated descending corruptions in their body-politick, had resulted from the pertinent reflections that were constituted to clear their Nation from imbibing the malign positions and enormities of their neareſt Allies and Progenitors: which method was briefly in this manner; If by any notorious opinion, or fact openly avowed or published, our Government was maligned or debased, to the disturbance of our common Peace; not only such Offenders were censured and punished suitable to their Transgressions, but their

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Posterity and neareſt Conſanguinities were to receive a viſible diſgrace, during the pleaſure of our ſupream Magiſtrate, or till they ſatisfactorily renounced the pernicious Facts and Tenents of their moſt conſiderable Allies and Predeceſſors; to which purpoſe we had, and is yet extant, ſhould occaſion require, a ſolemn Court of Renunciation, before whoſe Tribunal every Delinquent, that was permitted to have Life or Eſtate within our Dominion, was called to that purpoſe, as alſo the Heirs and Kindred of ſuch perſons, were on their knees to manifeſt their abhorrence of ſuch Tranſgreſſors; and this to be performed every year, ſuitable to the nature of their crimes, ſo long as by the civil Magiſtrate it ſhould be thought neceſſary, or until they had throughly purged themſelves by ſubſequent merit to the publick. If any refuſed to undergo this method of Purgation, they were not only render'd uncapable of Imployment in our Principality, but to be proſecuted as Outlawries, or baniſhed from the compaſs of our civil Dominion, with all imaginable infamy.

Notwithſtanding all which, continued the *Faſſinedos*, in ſome caſes even where offences were highly capital, our Government has rather thought fit to impreſs a viſible diſgrace on the perſons of men, than to terminate their Lives by legal execution, as a more notorious and tranſcendent caution to their Poſterity: to which end ſuch Malefactors were obliged to wear inſculptions, in Plates of Steel on their Veſts, during their Lives, that implyed their offence, together with the Letter R broadly figured, that ſignified they renounced their Delinquencies; the wiſdom of our State holding it more conducing to publick advantage, to ſuffer ſome Offenders to live with long Reproach, than to be ended by the ſudden act of Execution: Like the ſtory of the man, who choſe rather to give his Dog a living ill name, than immediately to commit him to a Halter; and by this method we not only expoſed, to every obſervation and cenſure, the ignominious reflexion thought fit to be diffuſed by the ſupream Magiſtrate, in reference to the

quality of principles and actual guilt emergent from such grand enormities; but likewise conveyed a political caution, even amongst the neareſt degrees of Blood, and alliance of Families, too propenſe otherwiſe to have traditionally imbibed and aſſerted the Tenents of their Relations and Predeceſſors, on the ſame temptatious account of Ambition or Popularity; the growth of which ſpreading Exorbitancies, together with the pernicious Intereſt deſigned thereby, was conſcionly diſreputed and hindered by theſe uſeful inflictions and apprehenſion of ſubſequent diſgrace; inſomuch that Families gave a check to themſelves, by not embracing the obnoxious poſitions of their Allies or Parents, who uſually commit the moſt conſiderable and primary truſt to their neareſt Conſanguinities and Relations, and were, in no ſmall meaſure, conſiderably watchful, inſtead of being partners in conſpiracy, leſt their alliances ſhould involve them in publick diſgrace; which proved a very effectual means of peace and ſecurity within our Nation, far above the obliging the Allegiance of men by the engagement of an Oath, however ſignificantly intended, to aſcertain their duty: It being notoriouſly known that where Subjects are factiouſly principled, or antipathis'd to the rule they are under, that they will have their Evaſions, Cavils, and tacite Reſervations, tho tied to the performance of their duty by the ſtrongeſt knot the Law can produce in the form of ſwearing: and who can doubt that ſuch perſons will not much rather venture the abuſing of their Conſcience, as for their haughty ends, and oblique intereſts they favour their opinions and practices, or as they naturally incline to patronize the Reputation of their Alliances, concenter with the Enormities of their Families and Kindred, by owning of the ſame ſiniſter deſigns and tenents, than to undergo a viſible Reproach, that implies Shame to themſelves and deareſt Relations; and no way to be prevented by interceſſion, or the higheſt application that Money can advance. And ſuch was the conſtant Regard and Circumſpection of our Government, whereby the

the depraved politicks of men received the useful inflictions I have here noted, which in future time produced the integrity that hath rendered our Monarchy great and prosperous.

'Tis not to be thought, replied the *Athenian* Magistrate, that any legitimate Gubernation should be destitute of right, in order to discountenance and prevent such ante-political deeds and practices, as are detrimental to civil Obedience and publick Tranquility. And I do likewise readily condescend, that if the Prudence incumbent on humane rule be judiciously and timely applied, that it may sufficiently operate by allaying or extinguishing such maladies of State that are too pronely emergent, and have not seldom a contagious transition as they are successively endeared and patronized by nearest Consanguinities; insomuch that it has been thought rather a reputation vindicated to adhere to such maxims, as have tainted the Blood of nearest Relations, than for their Offspring to manifest by deeds, that they are in soul separated from the evil opinions and facts of their Alliances; from whence it often comes to pass, as is manifest to experience, that within the Bosom of the body politick are contained so many Hereditary Rebels and Traitors. And tho I much value your *Aristeadan* expedient, yet I cannot but judge that it is something severe; considering that it reflects on persons who may not have deserved it from the guilt of any overt-act. It being very possible that many allied to such Criminals, did not espouse the destructive prevarication of their Tenents and Offences: on which ground I suppose, there might encrease partialities and divisions amongst you, however formerly suppressed, by excluding at will of your supream Magistracy, so many considerable of your people from being capable of any National Trust or Imployment, as also to bear the figures of publick disgrace, visible on their persons, for no other reason, but because they were the Heirs or Alliances of evil men, until your State was perfectly satisfied of their future Fidelity. And I assure you, if you answer this

Objection

Objection, I ſhall readily embrace your Countrys Expedient; as the moſt proper care that could be applied to rectifie the Principles of a corrupt or degenerare People.

True it is, replied the *Jaſſinedos*, that the Expedient was ſomething diſguſted at firſt, tho not ſo conſiderably as to hinder the conveniency of its operation; like men whoſe Pallates ſeem averſe to the beſt of Phyſick, until their tempers are aptly diſpoſed to value the Remedy. If other Principalities have fell ſhort of our methods in ſecuring publick Obedience, either as they were ſatisfied by a curſory Oath of Allegiance occaſionally adminiſtred, oftner ſworn than conſcionably remembred, and ſubmitted to as it ought; the trite and frequent abuſe by which perverſe Subjects too often mingled their tacite Reſervations and Falacies, contrary to the genuine ſenſe of the ſolemn Aſſeveration they had made before the Eyes of Heaven and man; a ſophiſtry of ſwearing, very incident to the Nature of ſome People, whereby their Conſciences ſtood prepared, if occaſion required, to eject a precedent Oath, that they might yield room to another, in oppoſition to their former, whenſoever a change in State was promoted and welcomed by them: which ſuperlative evil the wiſdom of our conſtituted Rule has in no ſmall degree prevented, as it does impede the deſcending malady of pernicious Tenents and Oppoſitions, that by a dangerous commixture have at any time diſturbed the due Repoſe of our Nation; And what man can be ſo froward an Opiniator, as to eſteem it no requiſite proviſion, if to overawe and diſgrace the impetuous tranſactions of precedent Offenders, ſuch outward reproach ſhould be inflicted on their Iſſues and near Affinities, that might viſibly deter ſucceeding Generations from inheriting the Tranſgreſſions of their Predeceſſors: and if the letter R ſignalized on their Habits, ſhall ocularly imply, as I formerly expreſſed, the Renunciation of the Enormities of their Families, it may well deſerve to be ſo repreſented: and doubtleſs the fear of perſonal Shame, that bears a publick Remark,

mark, when applied to the alliances and heirs of wicked Conſanguinities, has affected more, as has been fully experienc'd by us, than could be accompliſh'd by the internal obligation of the Soul; men being far more inclin'd to avoid the detriment and ignominies of their perſons, than to preſerve the integrity of their Allegiance, tho ſtrictly oblig'd by the ſolemnity of an Oath.

And whereas you ſeem'd to apprehend that the neceſſary correction, in the method of our State, of obliquities in the body politick, as it reflected on the perſonal crimes of original tranſgreſſions, in order to purge and vilifie their emanation, in reference to their Allies and Succeſſors, might irritate and encreaſe the ſpreading of Factions, Repinings and Tenents within our Soveraignty: It was ſoon experimented by the diligence of our civil gubernation, that the contagion of evil tenents, partialities and ſidings amongſt us, were by that means, in a few years, totally extinguiſh'd, as to any prejudicial encreaſe or growth, that could any ways redound from their contrivances, neither was it neceſſary for the Prudence of our Government to inflict the animadverſion and cenſure, I have inſtanced on many perſons of Men, Families, or Relations, it being well diſcerned by our Monarchs, that the eminent of Blood and Alliances, are the moſt conſiderable Patronizers of ſuch enormous Principles and deſigns, as by their tendency and overt-acts moſt dangerouſly operate againſt common repoſe and ſafety; and this you were pleaſed to concede, as an evident inconvenience in your *Athenian* Republick, where the ſupream in repute, according to your acknowledgment, had perniciouſly allur'd the factious compliance of ſubordinate Intereſts; and I doubt not, ſaid the *Faſſinedos*, but the effects are the ſame in all Dominions. And thus you may perceive, how ſignificantly the method of our cure, tending to our body politick, was adapted to ſuch eſſentials within our civil Rule, who by their depraved Examples, Poſitions and Facts, together with their ſpecious and gawdy deſigns, were moſt ſignally capacited to ſeduce the diſobedience

obedience of others. Nor is any thing more obvious' than that the dangerous and exorbitant Guides are few, tho not ſeldom compoſed of Grandees in Parts, Title, and Deſcent, that ſway the moſt popular compliance: from whence it proceeds, that perverſe and common miſtakes, when malitiouſly and eminently diffus'd, have ſubverted more Principalities and States, than any erroneous, corrupt, or tyrannical conduct that could be attributed to the Irregularities, or Failings of the Soveraign Ruler. How vain is then the human endeavour, that, in ſuch a perplexed condition of the body politick, when poſitions are countenanced and divulged, that are antipathis'd to the ſoundneſs of its conſtitution, would expect an amendment from the ſupplyment of Laws or Integrity, redounding from the adminiſtration of ſubordinate Magiſtracy; whilſt not only the beſt legal eſtabliſhments that can be enacted, in a deprav'd condition of a People, will find a refractory or diſputable reception, either as they ſuit not with the various complexion of Oppoſers, or as the Magiſtracy is diſregarded in their execution: Whence it uſually enſues, that Subjects, when perverſly animated and ſway'd by the diſtemper of political notions, are never at eaſe with the rule they ought to obey, or laws they are under, how numerous ſoever appears their Catalogue; and no leſs unſatisfied in their expectation when their ſumm is encreas'd; nothing being more certain than that the genuine content and integrity of a people muſt ariſe from the improvement and ſtedfaſtneſs of their principles, rather than from the enlargement and compulſion of legal eſtabliſhments.

And this was judiciouſly perceiv'd by the diſcreet prevention us'd by our government, in order to obviate the ſpreading diſſentaneous problems amongſt our *Aſtreadan* Natives; which being found too litigiouſly intricate, and factiouſly involv'd, to be comprimiz'd by any reaſonable application or conviction, there could be no expedient ſo notably advantageous as the conferring outward reproach and ignominy on the evil te-

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nents of persons, and dignifying the soundness and practical obedience approv'd in the conformity of the Judgments of others; and thus by the judicions desert of some, and the political pennance, I before expres'd, requisitely inflicted on others; the prevaricating notions of men in opposition to our Rule, were gradually extirpated, notwithstanding that they had precedently far insinuated and corruptly dispos'd and interested destructive animosities within the compass of our Nation; either as they uncouthly mix'd our Monarchical with the conceited mingle of popular Regiment; or adher'd to the wild notion of original contract, before confuted betwixt King and Subjects, until such mungrel Politicians, and Tenents, being to their outward shame exemplarily discountenanced, our People had in all their degrees recovered a commodious and entire duty, both in their opinion and submission to supream Authority; from whence it came to pass, that whereas our publick Counsels and Senates, when heretofore conven'd, had been uneasy, and passionately addicted to quarrel with their Monarch, by reflecting on his Government and the Conduct of his Ministers, when the crime of the Impeachment was rather in themselves: or by requiring such Laws as would scandalize his Scepter, if by it touch'd; and when refus'd, his power obstructed or impaired by wanting the due Nourishment it ought to have received by their compliance, if not endanger'd by a more signal Catastrophe: Yet even these high inconveniencies, and destructive averfions in our State, received a happy redress by the method I have briefly related.

I readily acknowledge, reply'd the *Grecian* Senator, that the measures us'd by your *Albreadan* Soveraignty, in order to avert and hinder the progression and assimulation of evil positions and attempts, as they might otherwise dilate and be transmitted to Posterity, to the perpetual disquiet of your commendable Government were prudently applied: and I cannot but grant, with you, that, very often the contagious source of evils, if not cautiously prevented, are too prone ly increated in the per-

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ſons of ſuch as ſpring from refractory and diſobedient Predeceſſors; nothing being more obſervable than that erroneous humanity, is rather inclined to aſſert and vindicate the impious Miſdemeaners of their Allies and Progenitors, than ſubmiſſively to concede the evil of their Tranſgreſſions

And I am ſo far from cenſuring the proceeding of your State, in the method you declare, that if a broader token of Renunciation, than the Letter R, in reference to the Iſſues and Conſanguinities of ſuch Criminals, were viſibly expanded on the Garments they wore, I ſhould judge it a very uſeful and exemplary caution to the obedience of others, as it ſignally relates to the honor of their Families and Deſcent. Wherefore this grand expedient of your *Aſtreadan* Government, does not only ſurpaſs the many endeavors of the wiſeſt of our *Græcian* Legiſlators, who applied the beſt of their Learning and Experience to erect and model ſuch a conſtituted body politick, as might ſufficiently depreſs the corruption of Tenents and practices of men, but may be properly allowed, for its excellent rarity, the Phœnix of civil Regiment; and doubtleſs whenſoever its perfection ſhall be duly conſidered, and actually exerciſed by other Nations, it will receive a ſuitable eſtimate.

The *Græcian* Philoſopher, having duly obſerv'd what his Aſſociate and Countryman, the *Athenian* Magiſtrate, had before utterred to the *Aſtreadan Jaſtmedor*, declared to 'em both, that he fully concentered with their judgments, in approving of the expedient they had precedently diſcuſſed; adding withal, for its higher Illuſtration and Praiſe, that it might well have deſerved the accurate eſteem and approbation of *Plato* and *Ariſtotle*, had they been preſent at the opening of this uſeful policy of State; which tho not verbally found in them, or in the erudite writings of others renowned in Philoſophical ſcience, together with their learned Precepts, whereby the higheſt Integrity might be accompliſhed in humane Government: Yet does it eſſentially flow from their Dictates, if conſidered, in general, how they

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imployed their learned pens, by endeavoring to prevent the emanation of popular maladies and faction; which could have no considerable diffusion, but as they originally proceeded and were supported by persons of dignity and influence in their Nation. And what reason can question, that the giving a disrepute to the enormous principles and crimes of such as would otherwise convey a derivative evil to their Consanguinities and Issues, is not a commendable policy; Men being too propensely disposed and interested in adhering to the crimes of their nearest Kindred and Acquaintance. Especially if tempted by the same hopes of popular ends and advantage. For as it is naturally true, that humane prevarications have a near degree of familiarity in the relations of blood, so 'tis no less observable that the ungovernable affections and appetites of mankind, have a like similitude and propagation in the Alliances and Descent of Persons: Nor is any thing more manifest, than that the most pernitious attempts against Principalities and States have proceeded from the Conspirations and Facts of Hereditary Traitors.

Wherefore tho I commend your latter expedient, no less than your former relating to divine worship, whereby you declare, that you have with good effect suppressed disunion of principles within your Nation, to the reproach and extirpation of factious animosities and interests, that tended to the discomposure and subversion of your *Assreadan* Monarchy: Yet have I not heard as I expected from you, how Judges of Tribunals, Advocates, and Pleaders at Bar, behaved themselves in times of strictest Trial and Occurrences of State, before arrived to that national integrity, which as your common happiness you have since acquired. Well known to my observation, concluded the Philosopher, how men of that profession, notwithstanding the gravity of their Robe, have been too flexible in varying of their dialects suitable to distempered seasons, and usurpations of the civil power: Whether it be that the political fond of Laws, tho it ought to be of right the far nobler and requisite part

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of their ſcience, is too curſorily inſpected, or neglected by them in the volumes they read, but crudely diſgeſt, inſtead of diſcerning what many erudite Philoſophers have written on that ſubject: Or that the mechanical part of their profeſſion, in reference to their Salleries and Fees, be more greedily their diligence and application, in whatſoever diverſity and revolution of Rule, than a firm adherence to the Baſis of their legitimate Government: It being often obſervable, that amongſt many of this litigious ſort of Gown-men, the obliquity of their pleading and judiciary determinations, have never been more profitably advantaged, than when they have fitted the Byas of their Tongues to the wrong ſide of the Law. And I remember, that I have heard of an old avaritious Advocate ſomewhere, who complimented an Invaſor of a legitimate Throne, by telling him that he apprehended he ſhould have ſurvived the Law, before his arrival, when in fact, he lived to ſee its political death by the means that he had impiouſly applauded.

The *Aſtreadan Jaſſinedos*, in compliance to the motion of the Philoſopher, told him together with the *Athenian* Magiſtrate, that he crav'd pardon of them both for his omitting of the due Recrimination and cenſure that had been applied in that Dominion, as a pertinent contumely and chaſtiſement of the abuſes of the Law; which in times paſt, by the prepoſterous and irregular deviations of ſome exorbitant perſons of that Robe, tho otherwiſe of commendable proficiency, had been depraved to a hainous guilt, and perpetual diſrepute to their vocation; not only as they openly abdicated the main fond of policy on which the cement and being of our ſoveraign Rule entirely conſiſted; but as they likewiſe endeavored to evade, and render ineffectual the ſtatuted Props and Records that moſt firmly ſuſtained the ſtructure of our body politick; from whence it enſued, that amongſt this ſort of Gown-men were found peſtiferous Compliers and Adherents to any Revolution of State that was ſucceſsfully produced. And thus Rebellions and Uſurpations, in former times too frequent with us, had their rugged violations,

lations, in whatſoever ſhape or figure, more colorably ſmooth'd, as Renagadoes of this worthy profeſſion, fill'd Rooms at Bars and Tribunals. Where finding that notwithſtanding the deplorable change of State, and miſeries of their fellow Subjects, they would be of neceſſity beneficially imployed as Pleaders in behalf of their Clients; not only in relation to their ordinary Rights, but alſo as Plaintiffs and Defendants in ſuch Litigations and Tryals, that internal diſturbance and violence had perniciouſly intruded to the advantage of avaritious and time-ſerving Advocates.

And I aſſure you, continued the *Faſſinedos*, that 'tis manifeſt from former computation, that no ſeaſon has afforded a more impious and plentiful gain to the Purſe of diſloyal Pleaders, than when Apoſtates of that ſcience have plac'd their exaltation or thriving on the ruine of the Law. Nor is it to be imagin'd that the Uſurpers of Dominion will be defective to their neceſſary varniſh in not conferring reward on the Talents of ſuch as can beſt palliate the bitter Reflexions of legal Eſtabliſhments, or attempt to baffle their validity if quoted on the part of the rightful Throne.

All which, ſaid the *Faſſinedos*, to the Philoſopher, was in ſubſtance deliver'd in your precedent diſcourſe. And as for Condemnations and Puniſhments, which you deſir'd to underſtand, that were heretofore conferred by our prudent Gubernation on the delinquencies of that Robe, the judiciary inflictions were in this manner ordained.

If any of that ſcience had capitally and treaſonably offended, as they own'd the parts of Advocates or Judges, under any uſurped Power or Scepter, ſome of the moſt notorious, or ſuch as were deem'd moſt knowingly Tergiverſators and Betrayers of the Law they were obliged to defend, ſuffer'd death ſuitable to their demerits.

Others, tho as grand Offenders, were to their living ſhame reprieved from dying by the hand of an Executioner; but ſo, as that they were in effigy repreſented hanging in their Gowns, as Malefactors on a Gallows:

And thus to their lasting disgrace, were their figures exposed to view, in the largest Appartments and Halls of their Society; that their crimes, by these visible memorials, might occasion a more frequent detestation in the Eyes of old and young, appertaining to that sciences Besides all which, there was an irrevocable command ordained by our government, that together with the frequent Readings on Law, to perform which some learned Professors were appointed for the instruction of Youth, there should be apposite statutes constantly explained, that most palpably expanded the subversion of Law by the ante-judiciary proceedings of such execrable gown'd Transgressors. Which useful determination and inflictions, in time past, after a wonderful Restauration of our Monarchy, and that by its illustrious shining forth, the monstrous Cloud of foregoing usurpation was totally dispers'd. I do not find, said the *Jassinedos*, that delinquencies of this nature were ever recorded within our dominion; not only as the hope of any future violent intrusion into our legitimate Throne, was totally frustrated in the unjust support it could expect or allure from the compliance of enormous Tribunals; but also as the political part of our Government was cleansed from that absurd and obnoxious commixture, which cavalling Tongues, in behalf of their factious Clients, had precedently made the noise and disturbance of Bars, and Seats of Judgment.

The *Athenian* Senator and Philosopher, assured the *Jassinedos* that he had sufficiently declared the necessary reflections and punishments which effected that soundness in the *Astreadan* Soveraignty it now so prosperously injoyed; and might be of exemplary benefit to other States and Principalities, whereby they might obliterate seditious Tenents and Principles out of the Subjects heart: Nothing now remaining to their farther information, if he pleased so far to gratifie their desire, but to acquaint them with the manner of their Policy and Conduct in war; which they doubted not would deserve their commendation no less than what he had expressed, as conducing

ducing to the civil eſtabliſhments of his Nation.

To which Requeſt of theirs, the *Faſſinedos*, with a becoming gravity, replied, that war was a violence ſo dreadfully antipathiz'd to humane ſociety and conſervation, that as it was generally applied, it vaſtly complicated all humane miſeries: for what can be more deplorably unjuſt than when the ſtronger without other provocation, endeavors to ſubjugate the weaker in power. And if the motives of war throughout the univerſe were duly examined, it would ſoon be found that elate Ambition, and boundleſs deſire of enlarging injurious Dominion, is the main inſtigator of that impious fury that boils in the veins of reſtleis States and Princes. As if Providence, that had beſtowed the worlds vaſt reception for the benefit and repoſe of mankind, were of too narrow a ſpace to confine the aſpirings of warring Soveraignties. Whereas if but duly contemplated, and ſurveyed by them, the Map in which is delineated the mighty extenſion of the earthly element; they could not but obſerve the void and unpeopled Regions that are contained in its circumference: how glorious an ambition were it next for worldly Potentates, if inſtead of oppreſſing the right of Neighbor Nations, they unanimouſly reprieved from the calamities and ſanguine deſtructions by war, ſuch exuberant numbers of their People that might quietly injoy and cultivate a many deſolate Climes, that would afford all neceſſary fertility when ſo poſſeſſed. What national Confederacies, like theſe, could uſefully oblige the ſouls of Princes and Subjects; ſhould they diſembogue their Countries of too exceſſive encreaſe of their people, in removing of them to ſoils that want Inhabitants, inſtead of diminiſhing of their number by leading of them to dye, or poſſeſs bloody acquiſitions by the oppreſſive Sword of Conqueſt. And this has been not only the conſtant ſentiment of our *Aſiredan* Government, but practicably uſed to the Honor and Advantage of our Natives.

The learned Philoſopher aſſur'd the *Faſſinedos*, that he had communicated a notion of policy more heroic in

Theory, than had been discussed by the accurate Pens and Literature of Schools; but conceived, that like the refin'd definition and requisites of Vertue, it was more purely estimable in the value of its Idea, than actually practical with humane kind. And tho it be obvious to every apprehension, that nothing but universal equity can restrain the arbitrary conduct of such as most predominantly command or allure the subordinate compliance and force of men: Yet should the expedient he mentioned be so far admitted, by the general consent of supream Potentates; and that the vacant parts of the Earth, instead of forcing aggressions on neighbor Dominions, were to be divided amongst them: would they free themselves from Contests and Quarrels by Arms, by duly accepting of their proportions and dividends? Certainly no more than they do now acquiesce in the sole possessing of what they ought to injoy. Which, however great, is far too little, if compared with the extent of their Ambition; nor will it be exported by their Wills, farther from home than the next adjacent soil, if advantageously contiguous to the enlargement of their power. Neither is this Infelicity always conveyed from the facile temptation that the strong in arms have to subdue the weaker. or from the prodigality or luxury of worldly Rulers: whilst in some situations of mankind, the exigencies of nature seem to create martial Aggressors. And thus the cold and barren Climes, too frequently filled with more Inhabitants than they can commodiously sustain, are by the violent alarums of want, summoned to lead forth, and martially vent their People in the next adjacent Region, if more fruitful than their own. But had this necessity no being with humanity, there would notwithstanding, on every account, be found a natural instinct in the soul of man to force Superiority; nor is it to be discerned, that Nature has bestowed on him a more temperate Appetite to predominency over his kind, than the creatures he subjugates execute in theirs: but with this difference, that the last devour the Animals they destroy; and men, unless such who

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are Canibals, only kill one another by ſeveral methods, as either Weapons, Famine, Fire, Earth, Air or Water, may contribute to that end. And could the motives I have here alledged, be waved by mankind, would they not judge that too many of them, tho not by neceſſity enforc'd to be violent diſturbers of themſelves or others, quietly lived, and that the boſom of their Country was not ſufficient to yield convenient repoſe to their perſons, as their numbers encreaſed, to the ſtraitning of their being and ſubſiſtence: As alſo that they could not remove the inconvenience without expoſing to forcible deſtruction ſome part of the whole, that the remainder might more commodiouſly ſurvive; ſo that Providence ſeems, in a manner, permiſſively to diſcompoſe the ſedate felicity that by rational accord men might otherwiſe poſſeſs; and thus they appear no leſs the contrivers of their own deſtruction, by the violent fate of war, than at other ſeaſons the fury of malignant diſeaſes compels to Graves no leſs a multitude; nor does the rage of Arms, otherwiſe than in courſe, ſeem to have a reciprocal progreſſion with not a few obnoxious diſtempers, incident to humane Nature. All which are fully reſembled in the temper and diſpoſition of the ſubordinate creature; whoſe number, were they not impaired for the nouriſhment and uſe of mankind, and alſo leſſened in their ſum by accidental infirmities and periods of life, together with the deſtruction they make in preying on the bodies of one another, there would not be room, within the compaſs of the habitable world, to give their individuals ſuſtenance or being. Which inclines me to conclude, that the diſpenſations of Providence do in ſome meaſure comply with common neceſſity, tho in the ſevere epithite of permiting deſtruction, in the kinds I have mentioned, to men and creatures. And I would gladly underſtand, concluded the Philoſopher, if the world does afford any ſuch integrity in a People who are not, for ends I have expreſſed, Infringers of their repoſe, or not for their advantage ready to aggreſs a neighbouring Dominion. Nor did I ever hear of national League or Confederacy that

was longer preſerved than ſuitable to their reciprocal benefit; ſo that men are generally more beholding for their reſpites from war to public conveniency, than to the conſcience of their ſupream Rulers. Which ſhews us that War and Peace, like the uſual products of nature, are generated and corrupted by their ſeveral viciſſitudes.

The *Faſſinedos* granted, that the Philoſopher had judiciouſly ſtrengthned his manner of reaſoning with a received notion of his ſcience; but told him withal, that there was no general obſervation, appliable to the indirect conducts of men, but might admit of ſome exception, if compared with the upright meaſures approved and practiſed by others; and this was palpably verified in the actual methods of War and Peace, conſtantly adhered to by their *Aſtreadan* Monarchy; inſomuch, that our Scepter was never ſtained with the diſpoſſeſſing of any rightful Dominion. And tho our Religion, as was formerly proved, is of a more perſpicuous and demonſtrative ſtandard than any oppoſite belief that would undertake to compare with ours; yet we have never otherwiſe, than perſwaſively introduced the evidence of our Creed, or enforced the forfeitures of mens poſſeſſions for not apprehending ſo clearly as our ſelves, well knowing that the deluſive pretences of religious Zeal not ſeldom accompany the deſigned ambitious March of the unrighteous Invader. And if on the account of the evidence of our belief, we have not armed our violence againſt the perſwaſion or right of any legitimate Sovereignaty: to be ſure we have not engaged our Swords on the ſide of injurious confederacies, or endeavour'd to exalt, by our aſſiſtance, any perſonal Uſurpation whereby to exclude the known proprietor of the Royal Throne; nor could we ever be oblig'd to ſupport, by our warlike valour, any alliance whoſe cauſe was unjuſt, or did not act meerly on the defenſive part. Abhorring even the reparation of wrong, by the ſpoils of an Enemy, tho frequently the ſtimulated Retaliation of other dominious, as an outragious ſource, whence have widely continu'd the deſtructions of war from age to age. tho

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frequently to the greater loſs of ſuch forcible contenders who inſtead of repairing by violence the wrongs they have ſuffer'd by oppoſers, encreaſe their ſumm, as they are looſers in attempting their redreſs.

Wherefore 'tis not only honourable forgiveneſs that induceth our conſtitution of State not to retaliate Injuries, but a beneficial conveniency in ſparing of that Blood and Treaſure, that other Soveraignties, out of oſtentation and pride of power, or to dilate their military grandeur, conceive it looks big in them, if they can enforce miſeries on their neighbours, paramount to the wrongs they have formerly receiv'd.

In ſumm, our War is defenſive, yet ſo judiciouſly manag'd, when properly concern'd, that we have been always ſufficiently provided to give our oppoſers cauſe to repent the attempts they have made againſt us. And this we conceive to have been our ſafer and nobler ſatisfaction, when our valour has thus glorioufly merited our national eſteem and reward, inſtead of the hazard of Reparation for precedent violations from foreign Adverſaries. And if deſire of Revenge be no leſs an Inglorious than Improvident cauſe of War, or no other in effect but to retaliate one depredation by the committing of another, tho perhaps ſpeciouſly pretended to continue but till the potent claim of martial damages be redreſs'd, to the content of Aggreſſors; when 'tis ſeldom obſervable that Princes will really diſpoſe their hearts calmly to ballance, and give laſting ſatisfaction for their invading and oppreſſing of a neighbouring principality. Nor is any thing, for the moſt part, ſo extravagantly computed as the Arithmetick of States, when the ſumm of their demands is multiplied by the fractions of War.

The *Athenian* Senator having attentively conſider'd theſe mutual diſcuſſions, that extraordinarily related to the higheſt diſcuſſions of Policy and War, told the *Faſſinedor*, That notwithſtanding he highly applauded the Heroick Integrity of the *Aſtreadan* rule and conduct, he could not but apprehend that it was dangerouſly expos'd, even by the vertue of its meaſures, to the machi-

nations and attempts of foreign Invaders; if no other than defensive Arms were imploy'd to oppose the descent of Enemies from abroad. And what is more usual with the martial policies of Principalities and States, than in their preparations and actual force to be first Aggressors; if but suspecting that any warlike vicinity would be as nimble in assailing of any territories that belong to them: and this manner of prevention or averting of War, by conducting it to the doors of their formidable neighbours, lest its tragical and ruinous scene should be first open'd against themselves, has been the subtil expedient of Monarchs and Republicks: tho in construction no other than a furious devastation erected, on the account of weakening their apprehended adversaries, by being formost in violence. But as supreme Rulers will reserve to their sole arbitrement the perspective of their future dangers, so they will not refrain from imploying of such forcible means as does not concenter with the exact standard of Justice; it being least in their thoughts, if commodious for the ends of their ambition and power, what miseries they perpetrate, when they lead the Monster War to prey on free quarter and spoil of their neighboursby their warlike attempts.

And it is very observable, that a bold Invader will find more confederated partakers, in hopes to be sharers in his acquisitions, than a people can readily engage to their assistance, that act no farther than their internal defence, without any prospect of enlarging their dominion, or being impower'd by the valor of their Troops to oblige the arms of such as would, on those terms, be their Allies in war.

Nor is any thing more unsafe, as the affairs of the world are exorbitantly managed, than for humane Rule to depend so on the simplicity of its prowess and vertue, as to be in a condition of sufferance from the potency of an Enemy, before it provides to repulse the attacks that may far endanger, if not subvert, the fundamental being of a People.

And

And if your *Aſtreadan* Militia be not more than ordinarily ſpirited by the Juſtice of their martial defence, as alſo from the approved conduct and fortunate ſucceſs of their valiant Leaders; I do not perceive how any numbers of your Natives, however large may be their ſum, can on the account of their power, be ſufficient to reſiſt, in ſome revolutions of State, the dangers that may ariſe from the deſignments of foreign Enemies, and conſpiracies at home.

The *Faſſinedos* reply'd, that ſince the *Athenian* Senator had conceded, that the manner and grandeur of the *Aſtreadan* war was highly commendable, as it referred to the defenſible preſervation of the People; he could not but grant, that the maxim was no leſs heroically great, which prohibited deplor'd retaliations, tho provoked by the Sword of an injurious Invader. And this has been ſo happily practiſed, ſaid the *Faſſinedos*, within our Dominion, that by the entireneſs of its force, we have been more than enough powerful, not only in defending our Country, but in repelling the complicated aggreſſions of our Enemies: Neither have we thought our ſelves leſs, in the proſpect of our warlike atchievments, by not having admitted for our reinforcement, the numerous mingle of confederated Aſſiſtants; well knowing that a good cauſe is ſeldom made better, or more ſucceſsful, from the aid it receives by their detachments.

And if duly conſidered, the nature and deſigns of Confederacies, what do they generally imply other than a commixture of ſo many diſagreeable, or indirect ambitions; either as ſome would continue, by means of an armed League, the Poſſeſſions which they cannot otherwiſe defend; whilſt others would attain more ground on their Neighbors Territories than they ought to overcome. If they ſeem to acknowledge any Prince for Head of their League, and Conduct of their Arms, they are rarely his longer than by him dearly bought. And ſhould the Proweſs of his Troops, commixt with theirs, be at any time conſiderably proſperous, which ſeldom comes to paſs by their Intendment or Hazard on his account,

count, they are very inclinable to apply the main glory of the action to their valor and conduct, together with the interest they design to themselves, instead of complying with the expectation of Renown, and latitude of Power, that possibly is the ambition of their capital Guide and Benefactor. If unsuccessful in his Conduct and Attempts, 'tis probable that he may find his mercenary Confederates his worst Deserters, and so secretly too, that he will not timely be able to fill their rooms in his Camp, with other Recruits. Perhaps discerning, when too late, that they have combined to sell him, and his clandestine Intrigues with them, for mony disbursed underhand, to his greatest adversary. So that nothing is more apt to end to the detriment of the principal Grandee in a league, than a biass'd or fading Confederacy: and doubtless few have reap'd the benefit of such stipulations in the sense they were agreed or paid for.

Does not common experience assure us, that the kindness contracted by Confederacies is no longer continu'd than suits with the political conveniencies and advantages of the parties engag'd. And is it not as certain, that either from disgusts or misunderstandings in the management of their affairs, or from accidental and frequent variation of their measures, they soon wave their precedent Contracts, however firmly oblig'd to their observance, as they ought to employ their Arms and Conduct. And this difficulty proceeds from their not being able to fit entirely their several Interests, for their common advantage, to any considerable progression of time: Especially when their military opposition is requir'd against a powerful and united Enemy in the figure of a sole Monarch. Well known 'tis to you *Grecians*, that *Philip* King of *Macedon*, Father of the Great *Alexander*, tho the extent of his Dominion was small, if compared with the Territories of his Adversaries, not only withstood, by the single force of his Arms and Policy, the confederated Power of the most considerable, if not all the Principalities and States of *Greece*, when combined to his opposition, but subdued their strongest Forts and Cities; nor

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were his Legions less signally victorious, when attacking in battel their combin'd Battalions; till wearied and impaired by the vanquishments they felt by his Force; they separated from their unsuccessful Confederacy; either as they submitted on his terms, or at their request were received into his Alliance. And in this manner was that one Kingdom more prevalent than opulent *Greece* with its numerous Adherents; which could not proceed from the fertility or supernumerary strength of his Territory, considering that the soil and extent of his Kingdom, was in neither of those respects superior, if compared to the large Surface of *Greece*, and the Natives it produced. Wherefore it must be attributed to the nature and affection of the *Macedonians*, as they were in soul duly united and spirited to support and enlarge the glory of their Monarch, rather than any advantageous or prosperous enterprize that could be attributed to the Fortune or Conduct of their military Power. And I dare aver, continued the *Jassinedos*, that the single Potency of our *Astreadan* Dominion would prove not inferior, as it now stands constituted, were there more strenuous Confederates, its Oppossers, than I have mentioned, subdu'd by the Grandeur of the *Macedonian Philip*. It being not easily imaginable how any bundles of People associated or combined in the strictest League of War, shall ever be able to vanquish a Nation entirely united, could they perfectly cement their undertakings to that one end, which seldom or never, for the reasons before given, they will unanimously conspire to do. And thus, in the consideration of us *Astreadans*, a foreign Confederacy contriv'd against our Dominion, would rather provoke our contempt than fear; believing our defence to consist more on the soundness of our Peoples Hearts, and the firm tenure of their Obedience to their supream Magistracy; than in number, however considerable, of embattell'd Squadrons: it being rarely discerned that a League of War, tho upheld by the Interest and Treasure of powerful Nations, can far proceed, or endanger a People, that is not internally depravd and fitted to the designs of Invaders; who seldom

ſeldom adventure to make their deſcent, but where they are aſſured of having Partakers. Either as they are confident of finding them, or have beforehand prepared Diviſions, in a Nation, ſuitable to their purpoſe. And this can in no kind come to paſs, but where the Hearts of Subjects are perniciouſly retrograde from the line of their due Obedience, a danger which cannot befall us in the Rectitude our Government now ſtands: Having by the prudent conferring of Rewards and Penalties, remov'd to the Shame of Offenders, as I precedently related, ſuch notorious averſions to our Monarchical Regiment, that might otherwiſe have been pernitiouſly conveyed in the blood of our Natives. And dangerous Revolutions muſt needs be incident to humane Rule that cannot expeditely provide, by Inflictions or condign Reproach, to avert the delinquencies of evil Principles from the ſouls and practice of men. It being politically undeniable, that wherefoever the antipathy of Tenents and Factions, in oppoſition to the civil obedience of a People, have any large progreſſion or intereſt; that the precipitate Ruine of ſuch a Dominion will ſoon enſue, if not cautiouſly prevented. Nothing being more difficult, than for a Prince, in ſuch circumſtances, to preſerve his Rule and Reputation, tho his perſonal deſert merit acknowledgment from the moſt oppoſite of his People.

If he would gratify his Subjects by repoſe at home, to be ſure the factious part of them will term it his propenſeneſs to Luxury and Eaſe, and not his genuine inclination to give them a ſedate Tranquility.

If contrarily, he would advance his, and their Renown, by war abroad; 'tis no leſs certain, that they will detract from his conduct on every account, ſo that 'tis almoſt impoſſible for a Monarch ſo prejudiced by the diſaffections of his People to be tolerably ſecure, either as he would preſerve peace within his Territories, or repel the inſults of his Neighbor Enemies. Wherefore the main endeavor of a Soveraign, who is complicated with humorous diſaffections of any conſiderable part of his Nation, to perfect his firſt Victory at home, by

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ſubduing obnoxious Principles in the minds of his People; and what can be expected but Seditions and fatal Diſaſters within his Circle, unleſs he can reduce the Perſons of ſuch diſturbers to a due Renunciation of their precedent errors, till when it concerns him to hope, little from Subjects ſo complicated; whilſt too many of them will hold themſe ves obliged, by the obliquity of their Tenents, to fight againſt him, inſtead of venturing their Lives in defence of his Scepter.* Inſomuch that a wiſe and juſt Soveraign will prove it very hard, in ſuch a promiſcuous and diſturbed condition of his State, to ſelect Hands and Hearts, notwithſtanding their obligation by Oaths and Benefits, that will ſerve him, as becomes the duty of their truſt, in a civil or military Imployment. It being very ſuitable to the temper of ſuch perſons, to recede from their ſworn and known Allegiance, when advantageouſly tempted with a freſher Intereſt; tho they have no better argument to make, for being Criminals in that ſuperlative degree, than as they were guided by enormous motives to the deſerting of their King, and the Laws of their Country. All which high and terrible inconveniencies, proceeding from diſaffection caus'd by evil Principles, when patronized by men of popular breadth and vogue in their Nation, have been happily remedied, within our *Aſtreadan* Principality, by the method I have formerly expreſſed.

And whereas it is uſual in other Dominions, where indirectneſs and averſion in Tenents are dangerouſly prevalent, to provide for the ſafety of their King and Government, ſuch a chargeable number of armed Legions as may readily ſuppreſs any internal diſturbance or ſedition, within the compaſs of their State: A proviſion unneceſſary with us, where there is no occaſion to maintain a greater number of warlike Troops, than as a prime nurſery of military Diſcipline and Glory, are convenient to attend on the Dignity of our Monarch: His whole Nation being firm in principle, and therefore both his numerous and invincible Army, whenſoever he ſummons, for his royal defence, their martial Aſſiſtance. And thus you

have

have received an exact account of the essential constitution of our monarchical Gubernation in reference to Religion, Policy, War and Peace.

The *Athenian* Senator and Philosopher, joyntly assured the *Jassinedos*, that as they were highly obliged by the precedent discourses of the *Fidefendon*, whereby he had clearly manifested the perspicuity of the *Astreadan* Belief and Worship, so they were no less obliged to him for the prudent account he had given them, both of the civil and warlike managements of his Nation; desiring him to believe, that by their best sense they should convey the value, to the utmost of their power, for the judicious approbation and use of other Nations: which might worthily be refin'd by measures deduced from those he had delivered, tending to divine and political concernments. And this they soon would perform, if by the permission of providence they might compleat their intended Voyage to *Persia* and other Dominions; which they resolv'd with their first conveniency to undertake; giving the *Jassinedos* and *Fidefendon* abundant thanks for the many Civilities and Obligations received from them.

The *Fidefendon* and *Jassinedos* with a handsom demeanor, received the acknowledgment made by these worthy *Græcians*, desiring that they would respite their Journey till they had accepted a farther welcome, by observing the Court and Splendor of that Monarch; as also the Scituation, Commerce, and Nature of the Climate, together with such Monuments of Antiquity, as witnessed the long Renown of the *Astreadan* Nation.

FINIS.